

**THE
PHILOSOPHY
OF
CHRISTIANITY**

BOTHWELL GRAHAM

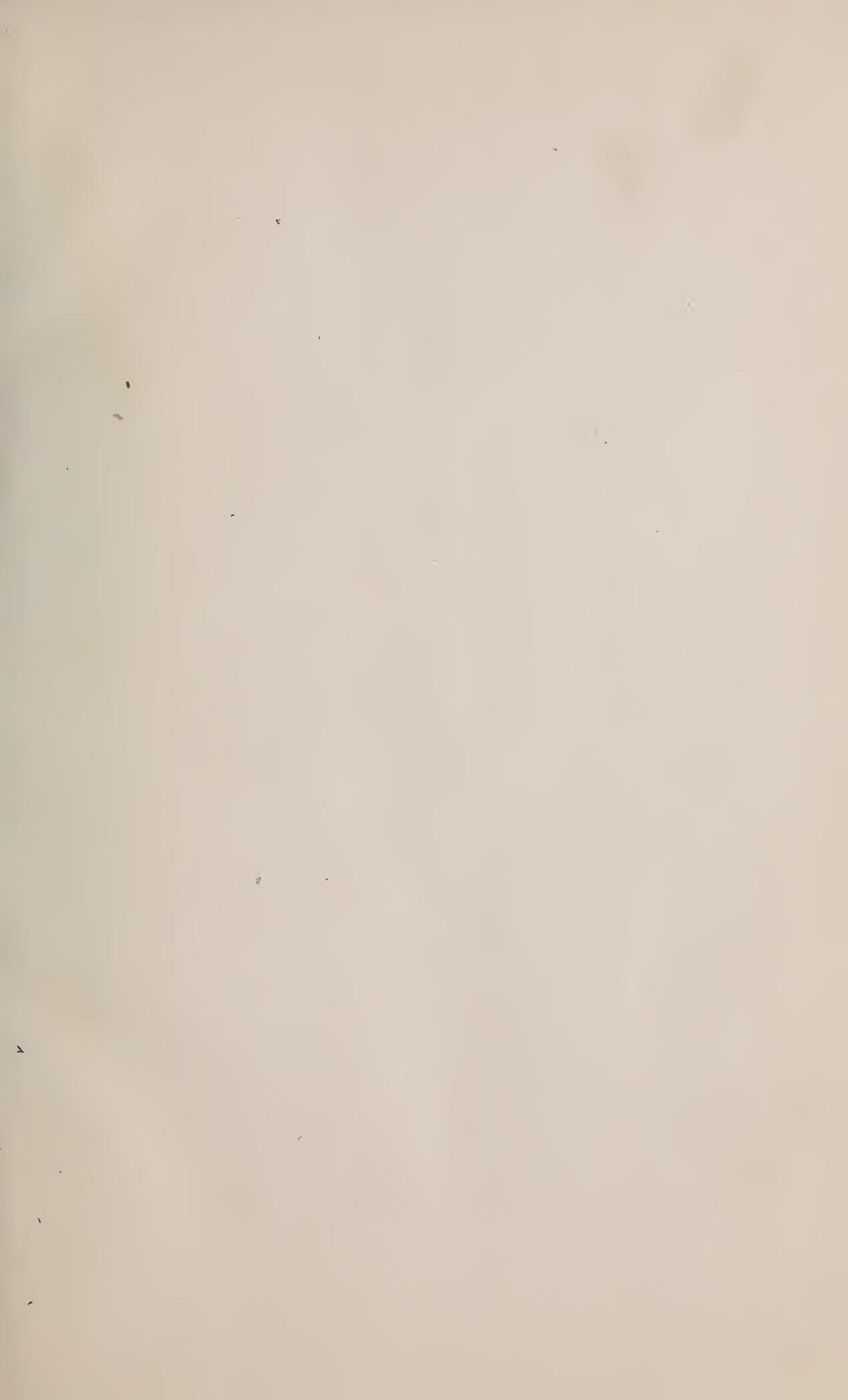


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THE PHILOSOPHY OF CHRISTIANITY

BY
BOTHWELL GRAHAM



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*“Commit thy works unto the Lord
And thy thoughts shall be established.”*

Prov. 3:16.

TO
M. McN. McKAY
W. G. WOODBRIDGE
J. W. WALDEN*
E. W. FORD

In the gracious providence of God his one-time pastors, this
volume is gratefully inscribed by their insolvent debtor, the—

AUTHOR.

Acknowledgment is hereby made of valued assistance received of

BOTHWELL GRAHAM, JR., A. B. (Georgia), A. M. (Harvard)

Professor in the Presbyterian College of South Carolina,

Clinton, S. C.,

In the careful correction of proof texts, in intelligent criticism of the argument and in sustaining sympathy with the Author's effort to ground the "Orthodox" Christian doctrines in rational principles.

INTRODUCTION.

POSTULATES, PRINCIPLES AND DEFINITIONS.

1. "God is a Spirit."
2. "Hear, O Israel, the Lord our God is One Lord."
3. "There are three Persons in the Godhead, the Father, the Son, and the Holy Spirit; and these are one God."
4. "The three Persons of the Godhead are of one essence, consubstantial each with the others."
5. The three are differentiated in person and in office; and yet they possess their personal distinctions in complete sphericity and exercise their several offices in free and perfect conspiracy.
6. "And God created man in his own image, in the image of God created he him, male and female created he them."
7. In the Manhead there are three persons, Adam, Eve and the Son; and these three are one Man.
8. The three are differentiated in person and in office; and yet in their normal estate, they progressively possess their personal distinctions in complete sphericity and discharge their several offices in free and perfect conspiracy.
9. The Son is the immediate offspring, who mediates the reproduction of Adam in the human race. In the larger sense the Son is the human race progenerate.
10. The Son in neither sense is in himself an organism, or solidarity; but as the Son (in latter sense) progressively achieves his sonship, he approaches the actualization of his own individual personality. The human race (progenerate) is, therefore, a solidarity more or less completely actualized so long, and only so long, as it sustains its normal relation to its head, Adam. It is then in Adam that the human race (progenerate) has its principle of unity or solidarity.

11. Adam's regeneration, consequent on his hypothetically free and loyal obedience, conditions the normal progeneration of the Son.

12. The indestructible unity of the human trinity is achieved in Adam's complete reproduction of himself in his Son; and this in turn will involve the complete incarnation of the Divine Psyche in Triune Man.

13. God created the Natural World and generated Adam (processes hereafter to be sharply discriminated) through the mediation of His eternally begotten Son, the Divine Psyche. God is then the Creator of the natural world and the Generator of man; and the Son, the Divine Psyche, is the mediator of both Processions.

14. "And God saw everything that he had made, and behold, it was very good." But neither the creation of the natural world nor the generation of man was an ultimate, complete end in and of itself.

15. God lowered his Being in his generated Son, the Divine Psyche; and the Divine Psyche lowered his Being in his generated Son, the human psychical Adam. The Divine Pneumatical Being descended to the Third Realm of Being in Adam.

16. On the other hand, God, through the mediation of the Divine Psyche, raised Nature out of the Absolute Naught and the physical organism of Adam out of Nature. The Absolute Naught is thus raised to the third Realm of Existence in the body (Soma) of Adam; and the descending scale of Being and the ascending scale of Existence meet and unite without fusion in the first man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living Soul" (Psyche). The meeting of the two in man renders normally impossible the further lowering of Being. Adam is therefore unable to generate a lower Realm of Psychical Being or create a higher Realm of Existence. He may, however, multiply both soul and body, that is, he may progenerate both the soul and

body of his offspring. But Normal Progeneration of offspring is, it will be shown, consequent and conditioned on his Divine Psychical regeneration.

17. But what has been lowered is to be raised again; for the raising again of that which has been lowered is the logical complement of the lowering process.

18. The lowering was accomplished by generation, a subliminal process; the raising is to be achieved by regeneration, a transcendental process. Regeneration is, therefore, the logical complement of generation.

19. But the Realm of Being to be raised again is personal; therefore, Regeneration is conditioned on the free and loyal obedience of the person to be raised again. The Divine Psyche must freely subject himself to the will of God; Adam must freely subject himself to the will of the Divine Psyche. But the processes of deliberation through which the righteous decisions are reached differ one from another in important features. These are to be set forth in their appropriate connections. But this, by way of anticipation, may be said here:

20. The Command to the Divine Psyche is Positive; that to Adam, Negative. The Divine Psyche is impeccable; Adam, peccable. These facts are later to be rationalized.

21. For reasons that will be amply justified hereafter, it is to be assumed in the earlier parts of this volume that Adam freely obeyed the Divine Command: "But of the tree of the knowledge of good and evil, thou shalt not eat of it", and that Adam was consequently regenerated.

22. And regenerated Adam was now qualified to respond to the positive Command: "Be fruitful and multiply and replenish the earth"—without the lowering or prejudice of his Being in his offspring, which could not have been prevented, as we shall more fully see, had he prior to his regeneration undertaken, under temptation, to function in the progeneration of offspring. Moreover, a premature functioning here would have involved the degradation of himself (soul and

body), the ruin of the human race to the last generation, and the collapse of the Cosmos.

23. The fulfillment of regenerate Adam's commission with respect to his son, the human race, involves a twofold function: (1) He progenerates his human Psychical Son, the human race, in a manner hereinafter to be set forth; and (2) conditions the regeneration of his impeccable offspring to the last (pro)generation.

24. Pneuma= Spirit, the Absolute Divine Being; Logos= Divine Thought Personalized; logos=science; Psyche=the Soul; the Divine Psyche=Logos, Son of God; the Human Psyche=the soul of man; Soma=living body of man; Cosmos=the natural world.

25. (O) Sis=action; Pneumaticosis=the processes of the Pneumatical Being; the Divine Psychosis=the Divine Psyche's processes; the Human Psychosis=the Human Psyche's processes; Somaticosis=the human body's processes; Cosmicosis=the processes of the Natural World; Pneumatology=Science of the Divine Being, or of His Pneumaticoses; The Divine Psychology=The Science of the Divine Psyche, or of his Psychoses; Human Psychology=Science of the Human Psyche or of his Psychoses; Somatology=The Science of the Human body or of its Somaticoses; Cosmology (Cosmicology)=the Science of the Natural World or of its Cosmicoses.

26. Philosophy is the Science of these sciences; and has for its ultimate end the due and orderly subordination of the several lower sciences under the science of the Divine Being, or Pneumatology. The Divine Psychosis may be derived by lowering the Pneumaticosis into the second Realm of Being; the human Psychosis, by lowering the Divine Psychosis into the third Realm of Being; the Somaticosis by lowering the human Psychosis into the third Realm of Existence, or by raising the Cosmocosis into the third Realm of Existence; the Somaticosis is, therefore, a mediator between the human Psychosis and the Cosmicosis. Hence, it may be inferred

that nature is the word of Divine Psyche, and therefore of God, to the human psyche.

27. Now, it is obvious that there can be no real human Psychology except as it realizes its relation to, and dependence on, the Divine Psychology. "No Psychology without a Psyche" is now very generally accepted as a truism. It needs to be amended: no human Psychology apart from the Divine Psychology.

28. Man is related to God through the Divine Psyche, and to nature through his Soma. Man therefore can know God only as He is self-revealed in the Divine Psyche; he can know nature fundamentally only through the mediation of his Soma.

29. It may therefore be inferred that the Cosmicosis is the symbol of the Somaticosis; the Somaticosis of the human Psychosis; the human Psychosis of the Divine Psychosis; and the Divine Psychosis of the Pneumaticosis.

30. Man cannot directly reflect the Pneumaticosis, but he can raise again the Divine Psychosis into the Pneumaticosis; or in other words, unfallen and regenerate man can translate the Divine Psychosis (as a symbol) into the Pneumaticosis; and, thereby, know and hold communion with God as He is self-revealed in the Divine Psyche.

31. But Adam, though unfallen and Divine psychically regenerate, cannot deepen his intuitive cognition of the Divine Psyche except as the Divine Psyche deepens his revelation of himself. The Ascending self-revelation is a progressive process, or a Divine Psychotic Procession. That is, the Divine Psyche's revelation of himself to Adam involves the reciprocal co-functioning of the Divine Psyche of Adam. The Human Psychosis must freely co-operate with the penetrant Divine Psychosis, and be interwoven therewith. Adam rises in his cognition of the Divine Psyche only as he responsively receives His self-revelation.

32. This corroborates the intuitive conclusion, that the Divine Psychosis and the Human Psychosis are at one in the

mode of their respective processes. Further the same may be affirmed of the modal processes of the Pneumaticosis and the Divine Psychosis; and yet further, the general statement may be made that the modal processes of the three several Realms of Being are accordant with one another.

33. But what of the processes of the Soma and of the Cosmos? Are they modally in accord with each other and with the general process of the several Realms of Being? Yes; to both questions. The developed Adam exercises dominion over his Soma, by superinducing the corresponding Somaticosis; and his progressive dominion over Nature, by the superinduction of the appropriate Cosmicosis. Furthermore, Nature is (by postulate) the objective realization of the progressive thought of the Divine Psyche, and therefore an obverse image or symbol of the corresponding Divine Psychosis.

34. And yet again: The Human Psychosis is subjectively the symbol of the Divine Psychosis and Nature its objective Symbol; therefore, it follows that Nature is the lower objective Symbol of the corresponding human Psychosis. Nature is therefore the primal word of the Divine Psyche, and, more remotely, of God to Man.

35. Man in appropriating the Divine thought embodied in nature superinduces ideally the corresponding Cosmicosis.

36. It is therefore concluded that the processes of all Realms, whether of Being or of Existence, are one and the same in mode.

37. The Common Process may be derived from man's method of appropriating the divine thought expressed in Nature. In this process there are three steps: (1) The Thesis; (2) The Analysis; (3) The Synthesis. First, the the Synthesis. Again, consider the Cosmicosic process of a given psychical organism in its progress from one stage to the object is mentally broken up into its parts, this the natural object is mentally laid hold of, the Thesis; secondly, Analysis; thirdly, the several parts are mentally integrated,

the next higher. The Formal Process: (1) The Thesis; the Organism at its given stage is Posited. (2) The Analysis; the Organism is differentiated into two or more organs (or into two or more clearly defined organs). (3) The Synthesis; the Analysis is overcome, yet preserved; the differentiated organs are more firmly integrated into the organism. The oneness, the entirety, or the integrity of the organism is exactly proportioned to the completeness of the organ's differentiations.

38. The General Process is self-active, although it be transcendently superinduced and subliminally sustained; that is, all lower processes, though set free by a transcendental and sustained by a lower process, are relatively (not absolutely) self-active.

39. The Processes of Being and Existence constitute a descending scale of self-activities, having their common source or origin, in the Pneumatosicosis. In this scale, the Pneumatosicosis expresses the eternal absolute unconditioned self-activity of God; the Divine Psychosis, the eternal delegated self-activity of the Son of God; the Human Psychosis, in its higher orders, the morally conditioned self-activity of Adam; the Somatosicosis, in its higher orders, the dependent self-activity of Adam's body; and finally the Cosmicosis, the ultimately subordinated self-activity of the Natural World.

40. Every Self-activity logically foresupposes a subject, the Agent, and an object, the person or thing, acted on. The action originates in the subject, and is a process; and it terminates (consciously or unconsciously) on an object, and is also a process. These two processes are co-ordinate—the one subjective, the other objective. Every self-active process is therefore dual, embracing a subjective and an objective process. In the lower estates of Existence, there is no evidence of the presence of consciousness.

41. God, as eternal Absolute and unconditioned Being, must be at once the subject and the object of the Pneumatosicosis. The Subjective and the Objective process must

have their sphere of activity entirely within the Divine Being. The Pneumaticosis can have only for its chief end the eternal self-evolution of God. The Divine Being is eternally Dynamic.

42. It is therefore utterly impossible to God, because of the exalted transcendence of His Being, immediately to create Nature or to generate Man. Therefore, He was self-constrained to create Nature and to generate Man through the mediation of His eternally begotten Son.

43. By hypothesis, Adam in the foregoing synopsis has been represented as freely, obediently, responsive to his Lord; but the actual history of man does not conform to his hypothetical history. The conclusion is therefore inevitable: That Adam by disobedience actually fell from his estate of innocency, and thereby involved his Son (the human race) in sin and total depravity and Nature in ruin. And this conclusion is corroborated by the divinely inspired Word of God.

44. If God is to restore and to bring to perfection fallen man and collapsed Nature, He is self-constrained to raise up another Mediator between Himself and fallen Man. This He does in the incarnation of His eternally begotten Son in the Son of Man. Now, whatever God does to recover to Himself lost man and the ruined Cosmos, must be done in conformity to His Eternal Law.

45. In Part IV it will be demonstrated that the incarnation of the Son of God in Man, the life and earthly ministry of Jesus Christ, His death on the Cross, His resurrection from the dead, His post-resurrection ministry, His ascension up into heaven, His heavenly ministry to the church, the regeneration of believers, the institution of the church, the sanctification of the regenerate, the pneumatical transformation of the sanctified church, the complete reclamation and perfect transformation of Nature (the Palingenesis)—these processions, each and all, are progressively achieved without the

violation of any law of any Realm of Being or of Existence, without a single miracle (in the proper sense of the word), but in perfect conformity to law, and having always in view the complete subjection of lawless Man and corrupt Nature under the reign of divinely benignant law.

PART I.
HUMAN PSYCHOLOGY.
THE PRIMORDIAL PSYCHOSIS.
THE DUAL INTUITION.

1. This Psychosis has its image or symbol in the electrical cosmicosis. Generate positive electricity at one end of an iron rod and negative electricity is synchronously superinduced at the other. Bring the two ends or poles together, complete the circuit,—and energy in the form of heat, light or mechanical power is the product. There are three steps in the process: The Thesis, the Analysis, the Synthesis.

2. The Formal Process:

(1) The Thesis: Latent electricity is Posited.

(2) The Analysis: The posited estate is negated; the generation of positive and the superinduction of negative electricity at opposite poles follows. This the analysis.

(2) The Synthesis: The Analysis is negated; the circuit is completed in the union of the two opposite electricities, and their product is heat, light, or force.

3. The infant is born conscious. This its primal estate is achieved in its gestational procession; and with this equipment it begins its upward progress. The first postnatal step in this advance is taken in the Primordial Psychosis.

4. The Formal Process:

(1) The Thesis: The infant in its primal or conscious estate is Posited.

(2) The Analysis: The posited estate is negated; the higher potential psychical activity is set free by the gentle impact of the sunlight upon the eyelids of the unseeing infant; the eyelids are raised, the consciousness is projected outward and simultaneously introjected inward; objective or positive psychical activity is generated; and subjective or negative psychical activity is superinduced. The infant

2 *THE PHILOSOPHY OF CHRISTIANITY.*

intuits as the product of the objective activity space as outsideness, and simultaneously intuits the psychical self as insideness. The intuition of space is not conditioned on sense-perception; it foreruns and never follows sense-perception as its by-product.

(3) The Synthesis: The Analysis is negated; the circuit is completed; the infant withdraws its consciousness from the polar processes, bringing their ideated products together and uniting them (subjective and objective) as soul with body. The co-intuitions of space and of self are united without fusion as soul with body, as subjective with objective, as insidedness with outsidedness; and the emphasis in consciousness is on the subjective co-product. Thus the primordial self-consciousness is achieved. The self is intuited as insidedness (subjectivity) as related to the intuition of space as outsidedness (objectivity). The intuited outsidedness becomes the background of the intuition of self which is thus brought into bold relief. The infant has achieved its Primordial self-consciousness. It is conscious of its subjectivity, as contradistinguished from spacial outsidedness. Or the Psyche intuits space as its own outsidedness and intuits itself as space's insideness.

5. The intuition of self as insideness implies or implicates a yet unrealized or potential continent of the self. The potential continent is to be gradually realized in consciousness, through the advancing orders of the Psychoses, much like the gradual emergence of a geographical continent from the bosom of the ocean, except that the subdivisions emerge out of the ocean of the subconscious in well defined order and form—the outline subdivision first, and then, in order, the next in inner contiguity, and so on toward the center of the circle (sphere) of consciousness. The subdivisions will assume the form of zones or belts—the last achieved or inmost subdivision will be a circle with the self as center.

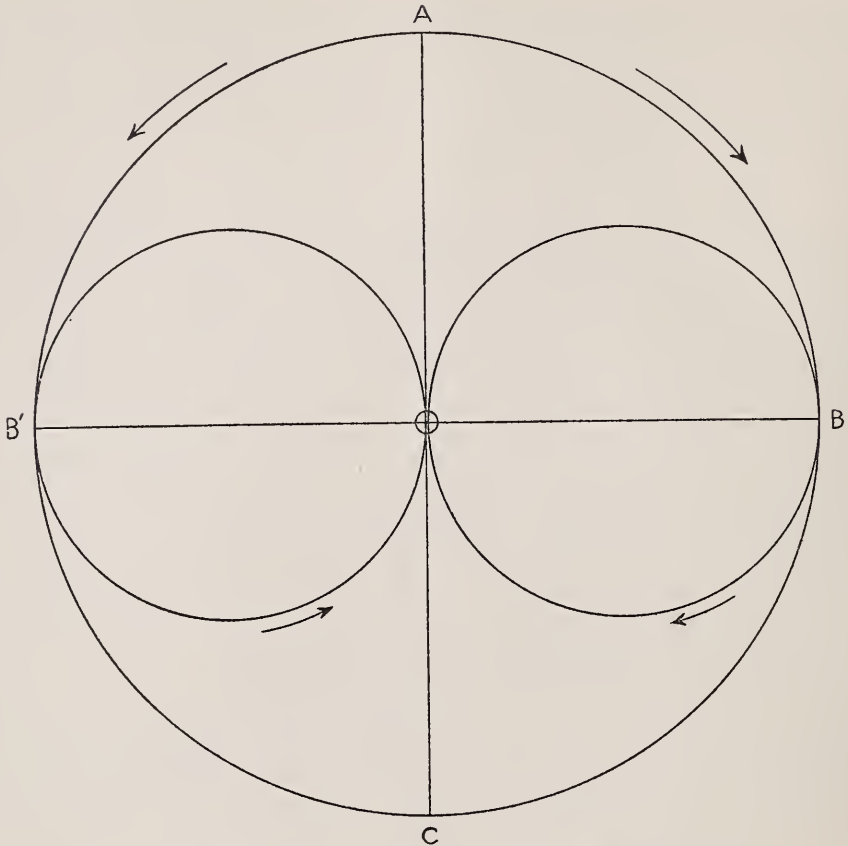
6. The Intuition of space as mere outsideness implicates yet unrealized or potential contents; or in other words, the

intuition of space as outsideness implies its capacity to embrace or to contain. So that space gradually acquires in the advancing orders of the Psychosis its full complement of contents.

7. Again, the Psyche, in its Primordial estate, is pure unrealized subjectivity; and space, as mere outsidedness, is pure though unrealized objectivity; and they are co-ordinate and cognate. The inner and outer continents, when completely upheaved, are complements the one of the other. It follows that the Psyche is to realize, in consciousness, his objective self in space as he fills it with its corresponding complements. This, the first promise and prophecy of man's final dominion over the works of God's hand.

8. The infant Psyche may achieve its Primordial self-consciousness through any or all of the five organs of sense, fundamentally through the sense of touch.

9. An Intuition is an immediate or an a priori Cognition; and therefore it can have no real or proper Polar (Terminal) processes. In all higher orders of the Psychosis, the cognitions are products mediated by the two end-processes to be distinguished as Polar processes and comprehended within the Pontal Psychosis, which initiates or originates and sustains them; and, finally, completes itself in the union of the Polar products. It is the function therefore of the Pontal Psychosis, as it comprehends the higher orders of the Polar Psychoses, to give rise to ascending orders of self-consciousness. The accompanying diagram will indicate the relation of the Pontal Psychosis to the comprehended Polar Psychoses.



Explanation: Pontal Psychotic Circle=2 half-circles, ABC and AB'C; A=point of origin; AC=Diameter of Pontal circle and tangent of inner circles; C=point where the circuit is completed; BO=Diameter of objective Polar Psychosis; B'O=Diameter of subjective Polar Psychosis; B=Point of origin and completion of objective process; B'=Point of origin and completion of subjective process; Arrow heads=directions of processional movements. The Polar Psychoses probably have Somatic bases in the hemispheres of the brain—the one in the right, the other in the left hemisphere.

11. The Polar Psychoses are conditioned on the Analytical process of the Pontal Psychosis; that is, they are generated and sustained by the comprehending Pontal Psychosis in its Analytical step.

12. The Polar Psychotic products are united or conjugated in the Synthetic process of the comprehending Pontal

Psychosis; and therein ground the given order of self-consciousness. The subjective product supplies the inner condition; and the objective product the outer or negative condition of self-consciousness.

13. The Primordial Psychosis is incomplete—a Pontal Process plus an a priori, or processless cognition, or Intuition. It yields and unites two empty intuitions—intuitions of mere subjectivity and objectivity, each innocent of content.

14. In the Advancing Ranks of the Psychosis, these cognate intuitions acquire ever higher and more definite content; and thus condition correspondingly higher orders of self-consciousness.

THE GENERAL PSYCHOSIS.

1. There are six Ranks or Degrees of Psychosis, to be known respectively as the First, the Second, the Third, the Fourth, the Fifth, and the Sixth Procession.

2. Each Psychotic Procession comprises at least two Progressions; the one subjective, the other objective.

THE FIRST PSYCHOTIC PROCESSION.

The Subjective Progression. Processes:	The Orders.	The Objective Progression. Processes:
Self-Intuition.	1. The Promordial Psychosis.	Intuition.
Self Sense-perception.	2. The Definitival Psychosis.	Sense-perception.
Self-Perception.	3. The Analytical Psychosis.	Perception.
Self-Conception.	4. The Abstractival Psychosis.	Conception.
Self-Intracception.	5. The Differential Psychosis.	Intracception.
Self-Reciproception.	6. The Diathetical Psychosis.	Reciproception.
Self-Geneception.	7. The Antithetical Psychosis.	Geneception.

Note: To these are to be added the Visional Psychosis, the Ethical Psychosis and the Reproductival Psychosis, which are reflected in a later Part (The Regenerate Human Psychosis).

THE DEFINITIVAL PSYCHOSIS.

OBJECTIVE PSYCHOSIS.

SENSE-PERCEPTION.

1. The Objective Psychosis, as the qualifying term indicates, operates in the outer Cosmos.

2. This Psychosis, as does every objective Psychosis of whatever order, (1) takes as its Thesis the outer product achieved in the preceding Psychosis, which in this instance is Space intuited as mere outsidedness, empty objectivity; (2) it Negates this; (3) it then Negates the Negation.

3. The Formal Process:

(1) The Thesis; Space Intuited as outsidedness, empty objectivity, is posited.

(2) The Analysis; Space is Negated; an object appears in the field of vision; the psychical activity is concentrated thereon; this shuts out or separates space from the object; space is thereby ideally annulled or Negated.

(3) The Synthesis; this Negation or Annulment of Space is Negated. In the Analysis space was fenced off from the object; now, the Psychical activity is rediffused over the field of vision; the fence is removed and space flows in embracing and penetrating the object. Space has received a content; the circuit is completed: The object sense-perceived.

4. The Intuition of space as outsidedness implicated its potential insidedness, that is, there was a lower or implicit intuition of space as the capacity to hold or to contain. In sense-perception the implicated element is explicated; space first shut off from the object was then made to embrace and penetrate the object. The object was sense-perceived as a content of space.

5. Every higher order of the objective Psychosis (and its product) is implicated or embryonically existent in the lower order; the orders are thereby linked together in a chain, or

progression; true also of the subjective processes and products.

6. The progress of the Psyche from a lower to a higher order of Psychosis is characterized by the explication of the least implicit element respectively in the process and in the product of the lower order. This affords a dual test of the sequence of the orders. And progress is evinced in a corresponding deepening of Cognition and of Self-Cognition, thus conditioning an orderly evolution of Self-Consciousness. Now, since Self-Consciousness is the final product of every Psychosis of whatever order; it may be inferred that the Polar Processes have as their end this final pontal product.

THE SUBJECTIVE PSYCHOSIS.

SELF SENSE-PERCEPTION.

1. The Formal Process:

(1) The Thesis: The Intuition of self as Insidedness, or empty subjectivity with its implicated potential continent of the conscious self.

(2) The Analysis: The Posited Estate is Negated; the given organ of sense or the body as the organ of touch functions in the sense-perception of the outer object; the Psyche becomes conscious of the body as it so functions and therein separates or utters it in idea from the self. This the Analysis.

(3) The Synthesis: The Analysis is Negated; the body ceases to function as the organ of touch because of the withdrawal of the psychic activity, and ideated is carried back in the inflowing stream of consciousness; its separation is overcome, its utterance recovered. The Psyche has sense-perceived or identified its physical organization with self. And a provisional continent is achieved.

THE COMPREHENDING PONTAL PSYCHOSIS.
SELF-CONSCIOUSNESS OF THE SECOND ORDER.

1. The Pontal Psychosis of each and every order has but one and the same function to discharge, namely: (1) It posits the existent or achieved Psychological estate; (2) it generates positive and negative Psychological activity, which in all orders above the Primordial initiates and sustains the objective and subjective (Polar) Psychoses; and (3) it unites in consciousness the Terminal products. The reflection then of more than one of the Pontal Psychoses is not necessary and may be safely omitted by the reader when the one has been mastered.

2. The Formal Process:

(1) The Thesis: The Psychological Estate Achieved in the Primordial Psychosis is Posited.

(2) The Analysis: The Posited Estate is Negated; Positive and Negative Psychological action is generated; these originate and sustain the Polar Psychoses above reflected.

(3) The Synthesis: The Analysis is Negated; the products of the Polar Psychoses are ideally united. The Psyche self-sense-perceived, as a functioning body in space, becomes conscious of himself as other than the outer object sense-perceived (in space). This involves a physical self-orientation with respect to the sense-perceived object. The Psyche has achieved its Second Order of self-consciousness.

THE ANALYTICAL PSYCHOSIS.

THE OBJECTIVE PSYCHOSIS.

PERCEPTION.

1. The Formal Process:

(1) The Thesis: The Product of the last objective psychosis (the sense-perceived object) is Posited.

(2) The Analysis: The Posited product is Negated; the

sense-perceived object is ideally broken up into its parts, qualities, or properties.

(3) The Synthesis: The Negation is Negated; the parts, qualities, or properties are united in terms of the original unity of the object. This the Synthesis, and the entire process a Perception.

2. The Process Illustrated:

(1) The Thesis: A ray of white light is Posited.

(2) The Analysis: The Ray of White Light is passed through a prism; and, thereby, broken up into its prismatic colors, or component rays.

(3) The Synthesis: The prismatic (color) Rays are passed back through the prism; and are thereby united in the reproduced ray of white light.

3. To the mind, the synthesized ray of white light is not identical with the original ray; it is now a composite ray, known in terms of its component elements; that is, it has been perceived.

4. In the above illustration, the cognition is assisted by the actual physical separation or division of the object into its component parts and their actual synthesis (union) in the restored object. In ordinary perception, the Analytical and Synthetical steps are not actual, but ideal; and their product an idea.

5. There may be many perceptions of a given object. It may be perceived: (1) In terms of its physical parts, or members; (2) in terms of a given quality; (3) in terms of a characteristic property; (4) and, finally, in terms of a prominent functional principle. All achieved perceptions of the object are, or may be, united in a, more or less, complete Perception.

6. The Percept of an object is a picture or image of the object stored in the mind, and readily reproducible; and when present in consciousness, it is always tied to its object as a picture to its original. Here we have an implicit abstraction of the qualities, properties, and elements of an object, when

the process is regarded from its higher or psychical side; and a defecation of the lower, or material elements, when it is looked at from its material side.

7. Abstraction, implicit here, is to become explicit in the next higher Psychosis.

8. Perception is conditioned on Sensation. Objective Perception is the interpretation, or reference, of one or more sensations to an outer object as their origin; subjective (self) Perception is the interpretation, or reference, of the same (one or more) sensations to an inner object(s), sense organ or organs, as their origin. The sensation(s) is Negated, in each case; and the Negation Negated; and thereby the sensation(s) is preserved in idea.

THE SUBJECTIVE PSYCHOSIS.

SELF-PERCEPTION.

1. The Formal Process:

(1) The Thesis: The sense-perception of self, as a living or sentient body (Soma) in space, is Posited.

(2) The Analysis: The Posited Sense-Perception of Self is Negated; the Psyche becomes conscious of an upheaving, outgoing energy in the perception of the outer object. That is, the Perceiving Psyche is conscious of the projection, or utterance of energy in the perceptual process. This the Analysis.

(3) The Synthesis: The Analysis is Negated; the projected consciousness is withdrawn; the uttered energy is recovered; the subjective Psychosis is complete; and the continent of the self has been inwardly extended to embrace (in consciousness) the intellectual faculty of the mind. The Psyche has perceived Self as a knower in a sentient body.

THE PONTAL PSYCHOSIS.

SELF-CONSCIOUSNESS OF THE THIRD ORDER.

(1) The Thesis: The Psychical Estate Achieved in the Definitival Psychosis is Posited.

(2) The Analysis: The Posited Estate is Negated; Positive and Negative Psychical energy is generated; the one, originates and sustains the objective Polar Psychosis—the other, the subjective Psychosis. This the Analysis.

(3) The Synthesis: The Analysis is Negated; the products of the co-ordinate Polar Psychoses are united; and in their union without fusion, they ground the Psyche's Third Order of self-consciousness. The Psyche is conscious of self as the possessor of a cognitive mind, housed in a sentient body other than the outer object perceived.

THE FUNCTIONS OF THE PONTAL PSYCHOSIS MORE DEFINITELY SET FORTH.

1. It is the characteristic of the Pontal Psychosis, that it responds to those stimuli alone that have for their end the well being of the man. The Pontal response is Positive, or Negative, or both Positive and Negative. The Positive incites man to self-furthering activity; the Negative to self-preserving activity. The Positive and Negative co-operating, secure at once man's self-furtherance and self-preservation.

2. The Pontal Psychosis has three spheres of activity: (1) The Physical (animal) sphere; (2) the Psychic sphere, and (3) the Moral sphere. In the Physical sphere, this Psychosis (which is properly a Pontal Somaticosis) has to do alone with the achievement of man's physical growth and development; in the Psychic sphere, with his psychical growth and development, and in the Moral sphere, with his Moral growth and development. The transition, from a lower to a higher sphere, is accomplished by the negation of the lower.

3. To achieve these ends, the Pontal Psychosis originates, or sets free, the co-ordinate Polar Psychoses.

4. Each of the Polar Psychoses is either a potential or an actual Trinal Psychosis; that is, each is either an implicit or explicit Psychosis of the Intellect, a Psychosis of the Feeling, and a Psychosis of the Will. In the First and Second Orders of the Psychosis, the Intellect, the Feeling and the Will indistinguishably blend; in the Third Order, the Intellect emerges, or is upheaved, into consciousness; in the fourth, fifth and sixth orders, Feeling; and in the seventh order, the potentially Moral Will.

5. The Psyche, by successive Differentiations followed by co-ordinate Integrations, finally achieves his highest individual selfhood in the conscious possession of Intellect, Feeling and Will. In this Estate, man becomes conscious of himself as a free moral Person (imaging the Godhead).

6. The Intellect, the Feeling, and the Will has each its own Psychosis, which it is possible in a general way to reflect separately. Each conforms, in its every process, to the general Psychosic law. But it has not been thought necessary to attempt in this outline treatise their independent reflection. Moreover, the mode and sphere of activity of each is exemplified in the respective functions of the father, the wife-mother and the son, in the yet to be reflected Reproductival Psychosis.

THE ABSTRACTIVAL PSYCHOSIS.

CONCEPTION.

1. A percept is the mental image or picture of an individual object. A concept is the generalization of two or more percepts, defecated of all points or features of non-resemblance. It is therefore the mental representative of a class of percepts in terms of one or more or all their common features. But as the percept is always linked to the object it pictures, the concept may be defined, for all practical purposes, as the

mental representative of a class of objects. Perceived objects have one or more qualities or properties in common; a class then may be constituted in terms of one or more or all these common characteristics; the fewer the common characteristics among a given set of objects, the larger the possible class of objects, and the simpler the answering concept; the more the points of resemblance among them, the smaller the possible class, and the more complex the representative Concept.

2. The General Process: Two or more percepts (or perceived objects) are given; the most striking common characteristic presented in the given percepts, or embodied in the objects physically grouped, is Abstracted from the Percepts, or the Objects; and the point of resemblance, next in saliency, is in like manner Abstracted; and so, the Abstraction may be continued to the exhaustion of the points of resemblance. Finally, the Abstracted Common features are gathered up in order in a complex concept, answering to the presented percepts, and through them to the objects. This, the total process. But new objects of like characteristics may be presented and subsumed one by one under the achieved concept; and this is, in its proper sense, Classification.

3. Identity and equality are immediately cognized; they are cognized without a process, or intuited.

4. The Formal Process:

(1) The Thesis: Two or more Percepts (or Perceived objects) are Posited.

(2) The Analysis: The Posited Percepts (or Perceived objects) are Negated; that is, the common characteristics (as intuited) are one by one, in the order of their saliency, abstracted from the Posited Percepts (or Perceived objects), the points of non-resemblance being ignored. This, the Analysis.

(3) The Synthesis: The Analysis is Negated; and in this way,—the abstracted characteristics gathered together, in orderly arrangement, are referred back and linked to the

Posited Percepts, or immediately to the Perceived objects. The circuit of the Psychosis is completed and the conception is achieved.

5. The concept is lodged in a symbol or word, whose function is analogous to that of the retinal image. The primal function of the retinal image is to mediate Perception. So through the mediation of the symbol or word Conception, especially in its secondary phase distinguished as classification, is greatly facilitated. It is probable that in the representation of objects, the original retinal image is faintly reproduced. If so, it mediates representation; and, thereby, conditions memory in this sphere. So the word, in the conceptual sphere, mediates the easy achievement and recovery of concepts; and thus, conditions the rational memory. Therefore, abstract thinking is possible only in words.

6. In the preceding orders of the Psychosis, the processes have been induced or set free by external stimuli. To these outer excitations the Psyche has impulsively, spontaneously, or instinctively responded. There has, therefore, been no conscious origination or suspension of the Psychoses, on the part of the Psyche. But in this, the abstractival Psychosis, sustained and prolonged, attention is necessary to the achievement of an original concept. This prerequisite attention is secured through the operation of interest, now present and agent above the threshold of consciousness. In the subjective Analytical Psychosis, the cognitive mind (the intellectual faculty) emerged out of the ocean of the subconscious; now, we are to reflect the first emergence of the Feeling mind out of the unlighted and uncharted Sea of the sub-conscious, and the inward extension of the continent of the Psyche's self.

THE SUBJECTIVE PSYCHOSIS.

SELF-CONCEPTION.

1. The Formal Process:

(1) The Thesis: The Percept of Self is Posited.

(2) The Analysis: The Posited Percept is Negated; in the procuring of continuous attention in the conceptual process, the Psyche becomes conscious of the presence and agency of interest; the mental element, Feeling (or the Motor Will) is upheaved into consciousness and projected forth in co-operation with the cognitive factor. This the Analysis.

(3) The Synthesis: The Analysis is Negated. The Conceptual process finished, the feeling factor is withdrawn—the uttered “feeling” is recovered, and the recovered element of the mind is reunited without fusion with the cognitive factor—and the continent of Psyche is inwardly extended to embrace (in consciousness) that side of the mind that functions as Feeling. The Psyche has conceived itself as the energizing factor. Now, the Psyche knows itself as mind (embracing the Cognitive and Feeling Faculties), housed in a sentient body.

THE PONTAL PSYCHOSIS.

SELF-CONSCIOUSNESS OF THE FOURTH ORDER.

1. The Formal Process:

(1) The Thesis: The Psychical estate achieved in the Analytical Psychosis is Posited.

(2) The Analysis: The Posited estate is Negated; Positive and Negative Psychical energy is generated; the positive energy originates and sustains the objective Polar Psychosis, and the negative originates and sustains the co-ordinate subjective Psychosis. This, the Analysis.

(3) The Synthesis: The Analysis is Negated; the co-ordinate products of the Polar Psychoses are united without

fusion; and thus, ground the Psyche's Fourth Estate of Self-consciousness. He is conscious of himself as an energetically emotional being.

THE DIFFERENTIAL PSYCHOSIS.

THE OBJECTIVE PSYCHOSIS.

INTRACEPTION.

1. Conception was found to be grounded on the Intuition of identity or equality; now, the intuition of identity or equality involves the implicit consciousness of difference, which explicated grounds the First Order of Comparison, or Intraception.

2. There are three Orders of Comparison, namely: Intraception, Reciproception and Geneception.

3. It is, then, the function of this, the Differential Psychosis, to reflect the First Order of Comparison.

4. The Formal Process:

(1) The Thesis: Two objects comprehended by a given concept are Posited.

(2) The Analysis: The class unity is Negated; the two objects are Differentiated with respect to a common quality or property, inhering in them in differing degrees, or amounts. This the Analysis, or Differentiation.

(3) The Synthesis: The Analysis is Negated; the objects are united in terms of a Scale of Comparison—the one is reduced to, measured by, or expressed in terms of the other; or the one is cognized as possessing more of the common quality or property than the other. The circuit of the Psychosis is completed, and the two objects are Intraceived. The Intraception may be made to embrace a third object by measuring it immediately, in terms of the second, and thereby mediately, in terms of the first object. Thus arises the Ascending scale of Comparison; as for example—strong, stronger, strongest.

THE SUBJECTIVE PSYCHOSIS.

SELF-INTRACEPTION.

The Formal Process :

(1) The Thesis: The Subjective Psychical estate last achieved is Posited, or two desirable objects are placed before the Psyche.

(2) The Analysis: The two objects intraceived in the co-ordinate objective Psychosis, make an unequal appeal to the Psyche—two desires of unequal intensity are evoked. This, the Analysis.

(3) The Synthesis: The Analysis is Negated; the one desire is measured in terms of the other; the one is preferred over the other, and the latter thereby rejected. The rejected desire is pronounced strong, the other stronger. A third object presented may arouse a desire which, measured in terms of the stronger, may be pronounced strongest. The Ascending Scale of Comparison is complete. The Psyche has intraceived self; and the Preferential Feeling has been upheaved into Consciousness.

THE PONTAL PSYCHOSIS.

SELF-CONSCIOUSNESS OF THE FIFTH ORDER.

The Formal Process :

(1) The Thesis: The Psychical estate achieved in the last order of the Psychosis is Posited.

(2) The Analysis: The Posited estate is Negated. Positive and Negative Psychical activity is generated; the one originates and sustains the objective Polar Psychosis, the other the co-ordinate Subjective Psychosis. This, the Analysis.

(3) The Synthesis: The Analysis is Negated; the co-ordinate Polar products are united without fusion; and thus, ground the Fifth Order of the Psyche's Self-Consciousness. The Psyche has achieved the Consciousness of himself as an elector between the objects of Desire.

THE DIATHETICAL PSYCHOSIS.

THE OBJECTIVE PSYCHOSIS.

RECIPROCEPTION.

1. In the Objective Differential Psychosis, the Ascending Scale of Comparison was evolved; in this Psychosis the Descending Scale is to be developed in a manner that shall exhibit the corresponding terms of the two Scales in Pairs of Reciprocals.

2. The Problem formally stated: Given the Ascending Scale, Strong, Stronger, Strongest (for example), to show how the Pairs of Reciprocals, strong-weak, stronger-weaker, strongest-weakest are derived.

3. The Formal Process :

(1) The Thesis: The Ascending Scale (the Product of Intrareception) with its terminal Implicates, is Posited.

(2) The Analysis: The Posited Product is Negated; the implicit terms are explicated; from strong its implicit element weak is separated, from stronger, weaker and from strongest, weakest. This the Analysis.

(3) The Synthesis: The Analysis is Negated; the corresponding terms of the two scales are united in Pairs; as strong-weak, stronger-weaker, strongest-weakest. The Reciproceptual Process is complete. "Weak" reinforces or emphasizes "strong," "weaker," "stronger," and "weakest," "strongest."

4. The above process involves an implicit Proportion, which may be formally stated thus; as stronger is to strong, so strong is to the first term of the Descending scale (Weak). And so on to find the second and third terms.

THE SUBJECTIVE PSYCHOSIS.

SELF-RECIPROCEPTION.

1. It must be borne in mind that the Psyche is achieving its first progress through the advancing orders of the Psychosis, and that the objects it deals with are real and the process concrete. The objects derived attract the Psyche; there is a mutual attraction between the Psyche and the coveted objects. Hence arise an objective and a subjective process. The Psyche, as subjective, instinctly seeks its truest objective; and the objects, as objective, yield themselves by the law of the Negative to the Psyche. The Psyche pronounces the object strong or weak according to the strength of its attraction. So of the ascription of all qualities and properties to objects. It is only when the objects are separated in idea from the cognizing Psyche, and abstractly considered, that qualities and properties are thought of as independently inherent in objects.

2. The First Psychotic Procession of the normal or unfallen man is a purely egoistic Procession, wherein the Psyche unconscious of altruistic obligation seeks instinctively to achieve its highest estate. The Divine Spirit descends upon the developing Psyche, as the sunlight upon the growing plant, to guide and to energize the Psychic Child, who yields an instinctive, undeliberated, obedience. The Psyche's choice is therefore infallibly righteous. He is impeccable in the First Psychotic Procession; for this procession is his preparation for entrance into, and possible passage through, the Ethical Psychosis, which is shortly to confront him.

3. The Formal Process:

(1) The Thesis: The Product of Self-Intrapection is Posited.

(2) The Analysis: The Posited Product is Negated.

Now in the objective Process, "weak" was evolved out of "strong," or a second less attractive object was measured by,

reduced to, or expressed in terms of the object pronounced strong in attraction; as thus measured, it was cognized as "*weak*." Again, "strong" and "weak" as the characteristic of two objects implies a median object which is neither "strong" nor "weak," and therefore innocent of attraction for the Psyche. Therefore, while the strong attracts, the "weak" object repels the Psyche, or begets in the Psyche an aversion from it. The Psyche is conscious of the newly upheaved aversional emotion, and cognizes the emotional self in this aroused function, as militant against the attractival emotion.

(3) The Synthesis: The Analysis is Negated; the negative term upheaved is united with the positive and energetically reinforces it; the Psyche is pulled by the positive emotion and pushed by the negative; it responds to the attraction of the desired object and averts itself from the repellant object. This reciprocal activity takes places within the sphere of consciousness, and is therefore cognized. The Psyche reciprocates its emotional self—it knows its emotional self in terms of its reciprocal functions. This last reciprocated subdivision is added to, and inwardly extends, the continent of the Cognized Self.

THE PONTAL PSYCHOSIS.

SELF-CONSCIOUSNESS OF THE SIXTH ORDER.

The Formal Process:

(1) The Thesis: The Products of the last (Differential) Psychosis are Posited.

(2) The Analysis: The Posited Products are Negated; Positive and Negative Psychological activity is generated; the Positive begets the objective Polar Psychosis—the Negative, the Subjective Polar Psychosis. This, the Analysis.

(3) The Synthesis: The Analysis is Negated; the co-ordinate Polar Products are united without fusion; and thus

ground the Sixth Order of self-consciousness. The Psyche is conscious of himself as an Agent, emotionally functioning in reciprocal energizings.

THE ANTITHETICAL PSYCHOSIS.

THE OBJECTIVE PSYCHOSIS.

GENECEPTION.

1. Here, as elsewhere, the law obtains that the Progress of the psyche upward from its last achieved Psychosic products to its next higher estate begins in the positing of the last corresponding product, in this case, the objective Reciprocept.

2. Another law is also of force here, as elsewhere; that the Analytical step of the Psychosis involves the explication of the Implicated element in the last Product—and the Synthetical step, the binding back of the explicated element to the term out of which it was evolved.

3. The Problem here, then, is the Transformation of the Reciprocept into the Genecept—the lifting of the Diathetives into Antithetives. Diathetives are not true opposites; Antithetives are.

4. Heat and cold (scientifically thought) are Diathetives; for science defines cold as the absence of heat. In this objective sense, the limit of the negative term of this pair of Diathetives is naught, or the total absence of heat. Now working under this abstract and objective Definition alone, the Diathetives could by no possible means be metamorphosed into the Genecept.

5. But the Diathetives hot-cold, strong-weak, etc., implicate a median between the terms of the reciprocept—something that is neither hot nor cold, strong nor weak.

6. The making of this Median explicit, in a natural or conventional standard, lifts the Reciprocals into true Opposites. For instance, establish a unit or standard of strength, and a given object will be pronounced strong or weak as it exceeds

or falls below it, and the excess or deficiency will logically be expressed as so many units "long" or so many units "short."

7. The normal temperature of the body is a natural Median. Let the temperature of a room be a given number of degrees above the bodily temperature of an occupant; let the occupant remove to another room the temperature of which shall be exactly that of his body; then, let the occupant remove to a third room whose temperature shall be as many degrees below that of the second room as that of the first room is above it. This would actually explicate the Median (the body-temperature), and actualize the Antithesis of the third room's temperature to that of the first room's.

8. Now, let the occupant return to the first room by way of the second, remaining (on the return trip as on the first) in the several rooms long enough to have his bodily temperature assimilated to that of the room occupied.

9. On the first trip, the occupant reduces his bodily temperature from that of the first room to that of the second room, and then from that of the second to that of the third; on the return trip, he raises its temperature from that of the third room to that of the second, and from that of the second to that of the first room. He completes the circuit, returning to the room whence he set out.

10. An insensate object could be made to complete this circuit, and even to register the reduction and the rise in temperature; but it could effect no Psychosic passage. The mind of man, with the aid of a thermometer, could *psychosize* the passage of the object.

11. But in making the circuit himself, Man is not only a thermometer, but a self-reading thermometer; therefore, his circuit is a realized Psychosis.

12. Man here naturally assumes his bodily temperature, as the median or zero, because not sensibly felt; and he cognizes cold as below, and heat as above, this point of indifference; and bringing them together in the Synthesis, he comes into the possession of the Genecept "hot-cold."

13. The Actualized Psychosis given above not only involves the conspiring Psychosis of the Intellect, the Feeling and the Will, but comprises in itself both the terminal Psychoses—the subjective and the objective Processes.

14. The Psyche acquires in this subjective-objective Process the power hereafter to separate the two and to project the objective complement, detached, into outer nature, and to confine the subjective complement in perfect independence within the self.

15. In this particular example of the Psychosis, the objective Psychosis may be separated and absolved from its Objective Complement, and projected outward in the invention or the rethinking of (say) the Centregrade thermometer. The freezing point of water is conventionally established as the Median or the zero; and intelligently to read the temperature of the atmosphere, by means of the thermometer, requires the objective passage of the mind only through the Antithetical Psychosis.

16. The separation and outward projection of the objective complement from its co-agency, with its subjective complement, leaves the latter free to function abstractly.

17. This lifts the Psyche above outer nature and enables him to embody his thought in the Cosmos. Heretofore, man has been reading the thought embodied in outer nature and actualizing his corresponding inborn potentialties.

18. The Evolution of the Algebraic signs Plus and Minus best explicate the now divorced, liberated, or independent objective process. Plus and Minus in arithmetic are signs of operations only. The Arithmetic number six, for instance, is neither Plus nor Minus six; it is simply six without directional significance. From the simple arithmetic six, the Algebraic Plus-Minus six is thus evolved.

(1) The simple number six (whether concrete or abstract) is Posited.

(2) The Posited number is Negated, the number is passed downward to and through zero six units (say) of distance. The Product is minus six. This the Analysis (antithesis).

(3) The Minus six is now Negated; that is, it is turned about and passed back up to, and through, zero six units of distance. The Product is Plus six. Plus is then, in essence, Minus times Minus; the minus is then not destroyed, but, on the contrary, transformed and preserved in the product Plus, as its fundamental element. The Antithetical Negation of the Antithetical Negation yields the real Positive.

19. The Formal Algebraic Process:

(1) The Thesis: The simple arithmetic 6 is Posited.

(2) The Analysis: $-1 \times (\text{times}) 6 = -6$.

(3) The Synthesis: $-1 \times -6 = +6$.

20. The Process Diagrammed:

(1)	(3)	(2)
6	6 +6	+6
5	5 +5	+5
4	4 +4	+4
3	3 +3	+3
2	2 +2	+2
1	1 +1	+1
0	0 0	0
—1	—1 1	1
—2	—2 2	2
—3	—3 3	3
—4	—4 4	4
—5	—5 5	5
—6	—6 6	6

Explanation of Diagram:

(1) Zero not absolute Naught, but a dual Potence; here a point or potency of linear extension in two determinate directions; in the downward passage it is a Negative Potence, in the upward passage a Positive Potence.

(2) The Arithmetic six, at the head of the first line, indicates that this number has been taken with an upward tendency and an implicated downward Potence; Minus six, at the foot of the line, indicates that the Posited upward tendency has been negated and that the implicated downward Potence has been explicated.

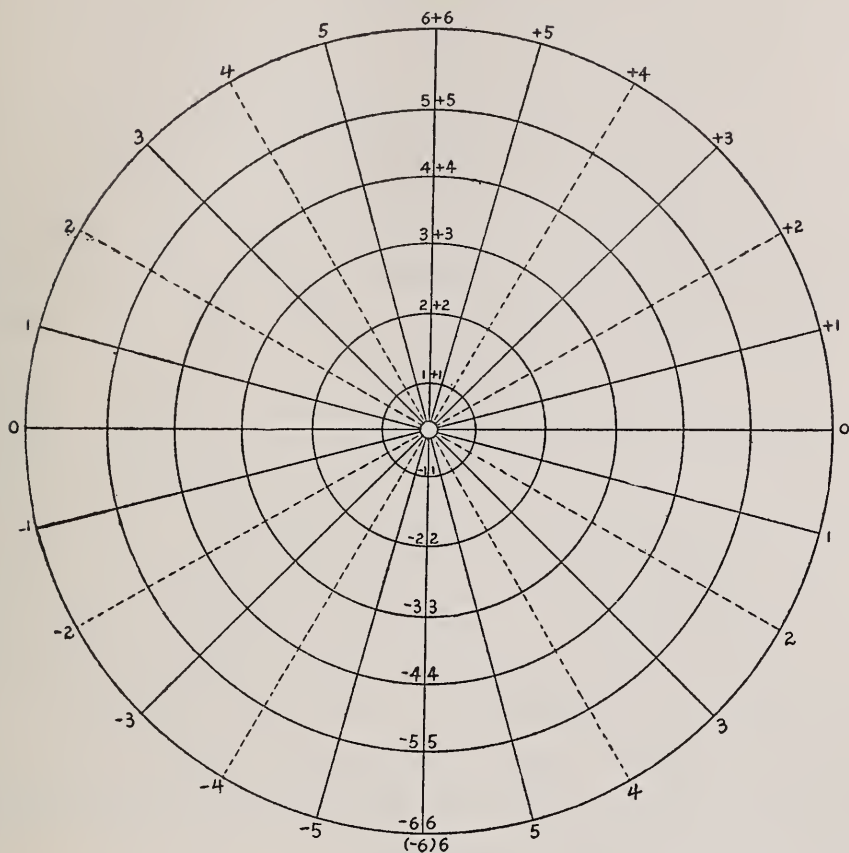
(3) The Plus six, at the top of the second line, really retraced in an opposite direction the path of the first, and therefore coincides with it (as represented in third line); and indicates that the inverted number (line), represented by minus, six has itself been *inverted*. Minus six has been passed up to zero and through it six units above. The simple six mediately and the minus six immediately have been lifted and transformed into Plus six.

(4) Notice that in the reduction of the minus six upward to zero, the foot of the line has passed through six units of distance, or that this line in its totality and its sectional parts exactly *reproduces* in potency the original line. This line, like the original, is unaffected with any sign. Its measurements are expressed like those of its original, in simple arithmetic numbers. Hence the general law.

(5) Conceive the line to be a small hollow cylinder of the same length and placed in its original position pointing North. To pass it through the Antithetical Psychosis: Invert the cylinder (or conceive it to be inverted) by slowly turning its outside in (beginning at the top). When its lowest section has been turned outside in, the entire cylinder will have been turned outside in and, by consequence, inside out and it will lie below zero, pointing South. So long as the turned-in sections are sheathed or enveloped by the unturned-in sections, they have only a downward Potence and are simple arithmetic quantities, that is, they are only potentially Negative. When half the cylinder has been turned-in, the other half remains unturned-in; and the turned-in half has a downward potency, and the unturned-in half an upward potency. At this stage in the process, the two extremities of

the cylinder meet in the zero point ; when the process of turning the outside in and, by consequence, the inside out is completed, the inversion is accomplished. Now, in the inversion of the inverted cylinder, the steps of the process are simply inversely retraced. The new outside is slowly turned inside (beginning at the lower extremity), and the several segments become, as they are one by one turned in potentially positive ; and as they emerge, from the sheath above zero, they acquire an actually positive character and are affected with a plus sign. This the Antithetical Inversion. There is also a Diathetical Inversion, which consists in the mere turning of the outside in, or of the inside out. The simple Embryo is the parent organism Diathetically inverted ; the highest organ becomes, in this inversion, the lowest or inmost and the lowest the highest. The embryo in complete Self-Evolution Diathetically inverts itself. The significant fact is the First Psychosic Procession in its own entirety and in that of each of its Progressions, is an inversional Evolution ; and the completion of the three inversional evolutions synchronize.

DIAGRAM.



Explanation of Diagram:

(1) Conceive the six-unit line to lie on a level surface, the upper extremity pointing North and the foot being made fast. Turn the line to the left, letting it revolve on its foot as a pivot until the line points due South; the line describes a semicircle; the upper extremity (as does each divisional point) a semicircumference. Then, continue the revolution of the line till its original position is recovered; the semicircles and the semicircumferences are completed. The line has been Inverted, and the Inversion in turn Inverted. The line has been passed through the Antithetical Psychosis. The Inversion of the Inversion of an object or a quantity is equivalent to the Antithetical Negation of the Antithetical Negation of the given object or quantity.

(2) The sectional products, for convenience, may be transferred from the diameter to the corresponding points on the circumference of the great circle—as indicated above.

21. (1) Let an object be looked at through a single lensed glass; the rays of light reflected from the object will be brought to a focus by the lense, and will pass thence in unbroken straight lines to the eye; the upper portion of the object, therefore, will appear to be the lower, and the lower the upper; the right side the left and *vice versa*. The object is thus inverted or antithesized.

(2) Now if the Inverted object (picture) is viewed through the same glass, the inversion will be inverted or made to appear in its original upright position. The Inversion of the inversion of the simple yields the Positive.

(3) In the Lensical inversion, there is a focus where all the rays of light converge to a point; this focal point corresponds to the zero in the Algebraic Process. In each inversion (or Antithetical Negation), there is an ante-focal and a post-focal process. These subprocesses are as yet merely implicated. They are to be explicated in the next highest order of the Psychosis—the Ethical.

THE ANTITHETICAL PSYCHOSIS.

SUBJECTIVE PROCESS.

1. Absolute Naught is in itself unthinkable, but it is conceivable as the Negation of Being; the simple naught represents to the human mind the mere *absence* of a thing; and in the absence of all things there remains space, the potency of all things.

2. The Simple Naught is then the lowest limit of the Cosmos; this limit can not be passed by a thing; nature, neither in part nor in its entirety, can be reduced below the Naught.

3. But the mind may assume a median and qualitatively or quantitatively pass an object down to and through it. This

median is called zero; and is qualitatively or quantitatively indifferent with respect to the former and latter estate of the object. The zero is therefore only relatively Naught and the potency of the latter estate of the object.

4. Heat and cold scientifically reflected yields the Reciprocept; to evolve it into the Genecept, it was found necessary to assume the normal body-temperature as the median (zero).

5. In the objective process, the body then was actually passed down to, and through, the zero (its normal) temperature and back again to its original estate.

6. This actual circular Passage was transformed into thought, through the Process of Geneception, and the product achieved is termed a Genecept.

7. This was accomplished in the objective Polar Psychosis. But here our concern is immediately with its co-ordinate subjective process.

8. The Formal Process.

(1) The Thesis: The Achieved Self-Reciprocept is Posited.

(2) The Analysis: The Posited Product is Negated. The Reciprocal Terms are transformed into real or Antithetical Terms. To do this, a median must be found. The median, taken in the co-ordinate objective process, was the normal temperature of the body. In the subjective process, we would naturally suspect that the normal, externally unstimulated emotional mind, would afford us the one possible median; and so, it does. The outer median is the normal body temperature; the inner median, the normal psychical temperature. But if the Normal Emotional temperature is the median, the emotional Nature conditions, but can not energize, this Psychosis. The egoistic Will is here upheaved into consciousness and energetically functions in the process. It seizes the negative term of the reciprocept and passes it down to and through the zero, or median, into the anima—as far below the median as the major term of the reciprocept is above it. Thus, there is aroused, and lifted into consciousness, a physical feeling that antagonizes the major psychical emotion. The Reciprocal terms are transformed into real oppo-

sites, or Antithetical terms. This the Analysis or the Antithesis.

(3) The Synthesis: The Analysis is Negated; the Negative term is Antithetically Negated; the resisting physical feeling is turned about (the Will functioning energetically); and passed up to and through the median, a distance equal to the reflected descent. The resisting physical feeling has not only been overcome, but transformed into a co-operant of the psychical emotion. Now the upheaved will, the energizer of this Psychosis, has been withdrawn and recovered in the completion of the process. The Psyche has Geneceived itself; and the continent of the cognized self has received another inner increment. The Psyche has cognized himself in terms of his Will. The continent of his cognized self now embraces a sentient body, indwelt of a mind that functions as Intellect, Feeling, and Will. The Psyche by Self-evolution has achieved his Facultative Trinity in Unity.

THE PONTAL PSYCHOSIS.

9. The Formal Process.

(1) The Thesis: The last Achieved Psychical Estate is Posited.

(2) The Analysis: The Positive Estate is Negated; Positive and Negative Psychical activity is generated—these originate and sustain—the one the objective Polar Psychosis, the other the subjective Polar Psychosis. This, the Analysis.

(3) The Synthesis: The Analysis is Negated; the co-ordinate products of the Polar Psychoses are united, without fusion; and ground the seventh Order of self-consciousness. The Psyche is conscious of himself as having actual dominion over his body, and potential dominion over Nature. He is conscious of himself as a Free Agent—capable of perfect self-determination in the realm of Nature.

10. Man, now, is prepared to enter the Second Psychotic Procession; but his supernatural relationships are to be determined in the reflections of the Divine Pneumaticosis and Divine Psychotic Processions, before we shall be able to comprehend the second Procession of the human Psychosis.

GENERAL SCHEME OF THE FIRST PSYCHOSIC PROCESSION.

Pontal Progression		Subjective Progression		Psychosic ProceSSION Orders	Objective Progression		Pontal Progression	
Product	Mediated Product	Product	Process		Process	Product	Mediated Product	Synthesis of Mediated Products
1st Order (Primordial) Self-Consciousness	Inner Co-ordinate Element	Self- Intuition	Self- Intuition	1. Primordial	Intuition	Intuition	Outer Co-ordinate Element.	1st Conjugate Ground of S. C.
2d Order Self-Consciousness	Inner Conjugal Element	Self- Sense-Percept	Self- Sense-Perception	2. Definitival	Sense-Perception	Sense-Percept	Outer Conjugal Element.	2d Conjugate Ground of S. C.
3d Order Self-Consciousness	Inner Conjugal Element	Self-Percept	Self- Perception	3. Analytical	Perception	Percept	Outer Conjugal Element.	3d Conjugate Ground of S. C.
4th Order Self-Consciousness	Inner Conjugal Element	Self- Concept	Self- Conception	4. Abstractival	Conception	Concept	Outer Conjugal Element.	4th Conjugate Ground of S. C.
5th Order Self-Consciousness	Inner Conjugal Element	Self- Intracpt	Self- Intracception	5. Differential	Intracception	Intracpt	Outer Conjugal Element.	5th Conjugate Ground of S. C.
6th Order Self-Consciousness	Inner Conjugal Element	Self- Reciprocept	Self- Reciproception	6. Diatethical	Reciproception	Reciprocept	Outer Conjugal Element.	6th Conjugate Ground of S. C.
7th Order Self-Consciousness	Inner Conjugal Element	Self- Genecept	Self- Geneception	7. Antithetical	Geneception	Genecept	Outer Conjugal Element.	7th Conjugate Ground of S. C.

GENERAL INFERENCES.

1. The Psyche even in its lowest estate is self-active; the Psyche is, therefore, the Agent (involuntary or voluntary) of the Psychosis.

2. Consciousness is the primal Psychic fact, and therefore, is indefinable; but, analogically speaking, it is the inner subjective Light that answers to the outer objective sunlight, as Anti-type to type.

3. The Primordial Psychosis is an incomplete Psychosis, without Terminal (Polar) Psychotic Products; its co-ordinate products are immediately cognized; they are, therefore, the products of intuition.

4. The Definitive Psychosis is Imperfect, in that its processes take place beneath the threshold of consciousness—the co-ordinate products alone are lifted into consciousness. Sense-perception is, therefore, sometimes mistaken for intuition.

5. The Objective Process is always Positive, and the subjective always Negative; the latter is, therefore, always consequential on the former. The Psyche, therefore, can never become a normal or legitimate end unto itself. “Whosoever will save his Psyche shall lose it.”

6. Every Psychosis deepens the last achieved co-ordinate cognitions; the respective products of the objective and subjective processes of the several orders are linked together—each in the unity of an unbroken progression; and the two progressions (one the objective, the other subjective) constitute a Procession. So that the highest Cognition or self-cognition is implicated in the lowest product of its progression.

7. In like manner, all higher Orders of the Psychosis are wrapped up in the First; they are unwrapped, evolved, or explicated in the orderly progress of the Psychoses. The Orderly Processes of the Psychoses, therefore, constitute an unbroken Procession.

8. By reason of this concatenation of the orders of the Psychosis and their products, the Psyche intuits on the objective side the unity and continuity of Nature; and on the subjective side the unity and continuity of the self.

9. The implications of the higher processes and products in the subjective progression, as in the objective, dower the Psyche with the faculty of Prescience—a man's inner guide in the search for Truth. By virtue of this power of anticipating or divining unattained truth, man transforms achieved cognitions into symbols of higher truths and thus effects an early entrance into the realms of Myths and Poetry.

10. There are Nine Orders of the Negative, the Primordial, the Definitival, the Analytical, the Abstractival, the Differential, the Diathetical, the Antithetical, the Absential and the Absolute. When the phrase "the Negation of the Negation" is used, it is implied that the Negations are of the same order, except (as we shall see) in orders higher than the Anthithetical, where the analytical and synthetical steps are each broken into two processes—ante-focal and post-focal.

11. It is the final office of the Pontal Psychosis, which initiates and sustains the Polar processes, to bind the advancing pairs of cognate products into increasingly intimate relationships; and to ground thereby the corresponding orders of the self-consciousness.

12. Man, in his physical organism, is the transformed microcosm. The objects and the products of the co-ordinate Polar Psychoses are always of corresponding denominations, though of differing Realms.

13. As the outer and inner cognitions deepen, the objects, on which the Polar Psychoses terminate, approach nearer and nearer the ultimate truth uttered in creation.

14. In the Antithetical Psychosis, the Polar processes terminate on the same object; the objective process on the object's outer face, the subjective on its inner face.

15. As the processes approach this common goal of the individual psychic life, their affinity for each other manifests

itself in the increasing number and brilliancy of its psychical sparks—the consciousness grows in luminosity.

16. The movement of the subjective process is always the directional opposite of that of the objective process; for example, the inversion of the outer object in the last or sixth order of the Psychosis is accomplished by turning its outside in, and by consequence its inside out—while in the subjective process the inner object is inverted by turning the *inside* out, and consequently the outside in. This the Analytical step. Likewise in the Synthetical step (the inversion of the inversion) the directional opposition is maintained. Recurring to the circular illustration, the objective Psychosis describes a circle by turning the object (line) to the left as it rests on its foot as a pivot, while the subjective Psychosis generates a circle by the like movement of the inner object to the right.

17. Psychical Man is a creature; and the directional movement of his subjective process must be congruent with the processes of Nature or the Cosmicoses, while that of his objective process must contravene the direction of the Cosmicoses; and so man makes Nature to yield up her Seven orders of the Psychosic truth. Strictly speaking, there are only six orders of Truth, the first order being the empty or potential continent of the higher orders.

18. The Psyche's passage of an outer object, through any given order of the Psychosis, involves the turning of the object *outside* in, and of the self inside out. The inside of the object is brought in contact with the inside of the self, and is as idea appropriated by the self. The idea is, then (in the synthesis), referred back to the object, on the one side; and on the other, rooted in the Psyche.

19. Nature is, then, a message of six words to man. This much Adam apprehends; and the apprehension qualifies him to receive a revelation from on High.

PART II.

THE DIVINE PNEUMATISIS.

“Open thou our eyes, that we may behold wondrous things out of thy law.”

1. The Divine Pneumaticosis is the mode of self-activity of the Divine Being, and stands related to the Divine Psychosis as ultimate and absolute self-activity to proximate and conditioned self-activity.

2. The Divine Psychosis sustains a like superior relation to the human psychosis; and the human psychosis in a modified sense, a similar relation to the cosmicosis.

3. The lower ranks of self-activity are immediately (in the Divine Psychosis) or mediately (through the Divine Psychosis) set free, by the absolute self-activity of the Divine Being. There is, thus, a descending scale of mediators.

4. All creatures are created by the Divine Psyche (Logos), energized by the absolute self-activity of the Divine Being. Man is generated by the Divine Psyche, whose will is set free, by the energizing influence of the Divine Being.

5. The self-activities of the several Realms of Being and of Existence conform to the one general mode of action. The cosmicosis is a symbol of the somaticosis; the somaticosis (embracing the neurosis) of the human psychosis; the human psychosis of the Divine Psychosis, and the Divine Psychosis of the Divine Pneumaticosis.

6. It is utterly impossible, as the history of Philosophy attests, to reflect directly in human thought any one of the pneumaticosic processions. But they are, in a general sense, susceptible of symbolical reflections in terms of the human mediated by the Divine Psychosic processions. These reflections are worthy of negative acceptance, in so far as they do not contravene the truths of revelation; and of positive acceptance, in so far as they corroborate the Bible doctrine of the Divine Being.

7. The First Procession of the Divine Pneumaticosis:

(1) The Thesis: God as absolute Being, as pure self-actualized self-activity, or as conscious Spirit is posited.

(2) The Analysis: The Posited estate of the Divine Being is self-negated; the Divine Being by absolute self-evolution differentiates himself into subjective-objective conjugal being. Each is conscious of himself, and reciprocally each of the other. Each of the two persons is conscious of himself as distinguished from the other. This the analysis.

(3) The Synthesis: The analysis is negated. Each person of the dual Godhead becomes conscious of the unity and the community of their essential being; and mutual conjugal Being is evolved. The oneness of the Godhead overcomes, and yet preserves, the Divine duality. The procession is complete.

8. The Divine Being is a perfect, infinite, and self-contained sphere. The co-ordinate pneumaticoses (subjective and objective) have their sphere of operation entirely within this unlimited sphere. God cannot therefore immediately create.

9. In the last or synthetical step of the first procession, He achieved self-consciousness and thus became an ethical agent. He evolved in the same procession in His dual being reciprocal love. And love in operation is the fulfilling of the law. He became conscious also of Himself as having the power (or potence) of further self-evolution in the Son.

10. The Second Procession at once Ethical and Reproductive.

(1) The Thesis: The self-achieved estate of the Divine Being with His consciousness of His power of further self-evolution in the Son is posited.

(2) The Analysis—(a) Antefocal Process: The positive estate is negated. The dual Godhead, motivated by conjugal love and the desire to beget a Son, functionally unite and project the Son in posse (the potential filial being) down to the focal point (or zero).

(b) Analysis—Postfocal Process: The projection is continued till the lower limit is attained. The product is the Divine Psyche. When the projection reached the focal point (zero), the filial objective being was reduced to an embryo. As the projected being passes out of the focal point, it divests itself of the last vestige of pneumatical being; and as it continues the descent to the negative pole, it acquires a being that is the antithesis or opposite of filial pneumatical being, which we distinguish as the Divine Psyche. Divine Psychical being is therefore the antithetical negative of filial pneumatical being. God has lowered His being one realm in the Divine Psyche.

(3) The Synthesis—The Antefocal Process: The analysis is negated. God the Father sends His Holy Spirit, His conjugal mate to energize and guide the Divine Psyche through the first psychosic procession. The Son, the Divine Psyche, instinctively obedient, is led up to the second focal point, where He achieves self-consciousness. This involves His conscious self-evolution into subjective-objective (conjugal) Divine psychical being.

The Synthesis—The Postfocal Process: God's further recovery of His Son is conditioned on His obedience. God therefore leads the Divine Psyche into the ethical psychosis. "Let us make man in our image, after our likeness." The Son freely obeys and is regenerated. That is, the Father on the obedience of His Son imparts to Him through the ministry of the Holy Spirit pneumatical being. God is thus self-evolved into the trinal Godhead, Father, Son and Holy Spirit. This completes the synthesis.

11. God the Father through the ministry of the Holy Spirit energizes the regenerate Divine Psyche as he (the latter) in turn energizes and guides Adam through the first psychosic procession. God herein achieves His seventh estate of pneumatical being and the Son his pneumatical self-consciousness and co-equality with the Father and with the Holy Spirit. The severalty and the unity of the three persons of

the Godhead have actualized their deepest potentialities. The self-differentiations and self-integrations, proceeding *pari passu*, have culminated in an eternally indissoluble, because essential bond of union between them.

12. To ascribe self-originated dynamical processions to the Divine Being can by no possibility derogate from the dignity and glory of God; but, on the contrary, this conception of Him magnifies and glorifies Him, because it brings Him nearer to us even as it separates us from Him.

THE FIRST PROCESSION OF THE DIVINE PSYCHE.

13. This procession requires only a symbolical reflection; for the first human psychosic procession is a faithful and adequate symbol of the Divine psychosic procession—if due allowance is made for the difference between the essential being of the Divine Psyche and that of the Adamic Psyche. Divine psychical being is the antithetical negative of potentially filial pneumatical being. So, to anticipate the next procession, human psychical being is the antithetical negative of potentially filial divine psychical being. The Divine Psyche by divine generation possessed a realm of being intermediate between that of pneumatical being and human psychical being. And therefore the Divine Psyche was as much above the human psyche in dignity and power as He was by generation beneath God, the Pneuma. To the Divine Psyche was given the power to create nature; to Adam the power merely to appropriate the thought embodied in nature. To the Divine Psyche evolved up into adolescence the power to generate Adam; to Adam merely the power to progenerate offspring and procreate nature—to carry forward to completion and perfection the works of the Divine Psyche's hand.

14. The Formal Process:

(1) The Thesis: The primal estate of the Divine Psyche, which is one of simple consciousness, is posited.

(2) The Analysis—(a) The Antefocal Process: The posited estate is negated. The Divine Psyche, instinctively obedient to the gentle influences of the Holy Spirit proceeding from the Father, differentiates Himself by a progressive self-evolution through six orders into conjugal-subjective and conjugal-objective being—this differentiated estate is the product of the subjective progression. The co-ordinate objective progression issues in six rising orders of creature; the lowest (quasi) creature (space), the primal negation of the absolute naught; the next in order is matter, giving space its implicated content; and in order, protoplasmic (uni-cellular) life; gemmational life; bi-sexed life, and non-human sexed life. In the subjective progression, the Divine Psyche evolves or actualizes the six orders of potential psychical being; and in the last pontal psychosis (as in each of the lower pontal psychoses in order) the co-products are united without fusion—the objective with the subjective as body with soul. That is, each order of nature is the body or outside of its co-ordinate subjective cognitive product; and nature in its entirety the body or outside of the Divine Psyche's cognitive progression. The Divine Psyche has achieved a trinal self-consciousness: (1) The consciousness of himself as the Son of God; (2) as other than and Lord of nature; (3) and as conjugal subjective-objective being. The first procession of the Divine Psyche is complete. In the objective progression, the Divine Psyche actualizes the orderly thought of the Father. For God in the achievement of pneumatical self-consciousness intuited the absolute naught as the absolute negation of Being. This negation He negates through the mediation of His Son, energized by the Holy Spirit. Hence the Father functions in creation as Intellect, the Holy Spirit as Feeling and the Son as Will.

15. The Second Procession of the Divine Psychosis at once Ethical and Reproductival:

(1) The Thesis: The Divine Psyche in his trinal self-conscious estate, and in communion and fellowship with God is posited.

(2) The Analysis: The posited estate is negated. The gentle imperative of God, "Let us make man in our image, after our likeness," begets in the Divine Psyche the consciousness of himself as a free, ethical agent, and provokes the question:

"Shall I say Yes (to God)?

If I do not say Yes, I must say No."

This the analysis breaking in thought his communion with God.

(3) The Synthesis: The analysis is negated. The ideally broken fellowship with God is restored, enhanced in the deliberated actional response:

"But I cannot say No (to God),

Therefore I say (in action), Yes."

16. The Divine Psyche generates Man and is himself as the reward of his obedience pneumatically regenerated. Conscious pneumatical being is implanted in the Divine Psyche and he is lifted up out of the focal point into full community of being with God. He is not yet, however, self-conscious as a pneumatical being.

17. Because of the simplicity of the Divine Psyche's being, God's command, "Let us make man in our image, after our likeness," is positive and not negative (as in the case of man whose being was complex embracing soul and body). The Divine Psyche, his adulthood having been achieved, was prepared to generate a Son and instinctively desired to do so. The command validated this constitutional desire; and there was no possible alternative objective end to beget a conflicting desire. He, therefore, must have obediently generated man

or have contumaciously refused to do so; which latter would have been deliberately "To reject God that He should rule over Him"—to defy Him, to "say No to God." But this was impossible to the Divine Psyche; for he not only had a constitutional desire to objectify himself in a son, but he had also an essential affinity for God as the exalted source of his own being. He, therefore, recognized God as his rightful Lord. Moreover, filial love to the Father reinforced the dictates of his awakened conscience, and he infallibly obeyed the Divine command. Therefore, we conclude that the Divine Psyche was impeccable.

18. It is well to note that the Son of God's ethical psychosis was Antithetical, and that he passed down through the focal point without arrest to "No" in his deliberation. Adam's ethical psychosis will be found to be a transformed antithetical; and to require a rest at the focal point as in deliberation he passes down to the negative pole ("No").

19. Because the Divine Psyche's response in the ethical psychosis to God was in action, the Divine Psyche's projective procession is comprehended by the ethical. It requires, however, a separate reflection, which is given below.

THE DIVINE REPRODUCTIVE PSYCHOSIS.

THE PROJECTIVE PROCESSION.

SUBJECTIVE PROGRESSION.

20. The Formal Process:

(1) The Thesis: The Divine Psyche in his estate of ethical deliberation is posited.

(2) The Analysis: The posited estate is negated; the Divine Psyche says "Yes" in loyally obedient action to the Divine command, "Let us make man in our image after our likeness." The conjugal persons of the Divine Psyche functionally unite in the projection of their potential filial being

down to and through the focal point (zero) to the limit of the movement. This the analysis.

In its descent to the focal point the potential filial being progressively divests itself of its Divine Psychological Being and reaches the zero estate with only an infinitesimal remainder of that realm of being whence it descended. Passing out of the focal point it divests itself of the last vestige of Divine Psychological Being, and descending gradually assumes a new and lower realm of being—human psychological—which is completely generated at the limit of the projection in the conscious human psyche, potentially male.

(3) The Synthesis: The Ante-focal Procession. The analysis is negated. The spirit of the Divine Psyche descending homes himself in the human psyche and energetically guides him through the first human psychosic procession (already reflected) up to the focal point. In this upward passage Adam progressively appropriated the six words of the Divine Psyche to man. And achieved a trinal self-consciousness: (1) The conjugal consciousness; (2) the consciousness of himself as the creature of the Divine Psyche, and (3) the consciousness of himself as the potential Lord of nature.

The Synthesis: The Post-focal Procession. The Divine Psyche leads Adam into the ethical procession, which hypothetically he successfully achieves and the pneumatically transformed Son of God communicates to him because of his obedience Divine Psychological being. Adam becomes a son of God, and is, therefore, lifted up into a higher community of being and of fellowship with God, through the mediation of the eternally begotten Son. The Synthesis is complete. Adam had his immediate source of being in the Divine Psyche and was raised up again by regeneration into the Divine Psychic being. But Adam had his ultimate source of being in God the self-conscious Pneuma; and we shall see, in tracing the history of hypothetically obedient Adam that he is finally

by a higher regeneration raised again into pneumatical being. The Synthesis is now complete.

THE OBJECTIVE PROGRESSION.

THE GENERATION OF THE ADAMIC BODY.

21. Formal Process:

(1) The Thesis: Nature, the product of the objective progression of the first Divine Psychical procession is posited.

(2) The Analysis: The posited product, nature, is negated. The Divine Psyche in the objective procession lays hold upon nature and lifts it up to and through the focal point to the limit set by the co-ordinate subjective progression, where it counterparts its co-product, the human psyche. This the analysis. Here the male and female actualize their physical separation, but are not yet psychically differentiated in sex. The psyche as the product of the subjective progression is masculine and united with Adam's body. Eve must await the gift of the feminine psyche.

(3) The Synthesis: The analysis is negated. The human body is placed in the arms of "Mother Earth" and is sustained and nourished at her opulent breasts. The analysis, while overcome, is preserved—the earth belongs to the second realm of existence; the human body to the third and highest realm of existence. The human body is not, therefore, properly speaking, a microcosm, but, in so far as it counterparts nature, is a transfigured sublimated microcosm. But if, on the one hand, the human soma is nature upwardly transformed, it is, on the other hand, the human psyche downwardly transformed—if it is nature raised into the third realm of existence it is the human psyche lowered into the highest realm of existence—it (the human soma) is one order of existence higher than the mere microcosm transfigured. The human soma was, therefore, not created a mere natural animal.

THE PONTAL PSYCHOSIS.

22. The Formal Process:

(1) The Thesis: The Divine Psyche with an ethically consecrated will is posited.

(2) The Analysis: The posited estate of the Divine Psyche is negated. In loyal obedience the Divine Psyche wills the Divine Will and the two streams of energy—the one positive and subjective, the other negative and objective—flow from Him. The subjective stream of energy generates the Adamic psyche, the objective creates the human soma. This the analysis.

(3) The Synthesis: The Analysis is negated; the subjective and objective products—the human psyche and the human body—are united without fusion in the first man. “And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.”

23. The Divine Psyche’s self-subjection to the will of the Father conditioned His regeneration; he received as the reward of his loyalty conscious pneumatical being.

24. By the creation of nature the Divine Psyche achieved an objective dominion over it; in the reproductival procession wherein He generates the human soul and body and unites them in the first man, Adam, the Divine Psyche secures in the soma a medium of communication between the human psyche and nature. The Divine Psyche may now in the subjective progression energize the human psyche and in the objective progression inspire nature, thus lifting it into the Divine message of six words to man. The Divine Psyche thus energizes the self-evolution of Adam through the first psychosic procession; nourishes him psychically as well as physically, through the mediation of nature; and by the power of His Spirit co-ordinates the processes of nature (the cosmicoses) with the alike immediately ordered processes of the Adamic psyche and his pneumatical self-consciousness and self-differentiation

is perfect and complete—one God in three persons, Father, Son and Holy Spirit. Adam instinctively responsive to the energetic guidance of the Divine Psyche, has infallibly accomplished his passage through the first psychosic procession, when there broke on him the vision of God mediated by the Son. And the Son of man walked with God in simple Edenic communion.

25. Man, let us recall, acquired, in his first procession, dominion over his sentient body, but not over his reproductive physical organism. The next achievement should be the complete dominion over the reproductive propension of the physical man. Not having been regenerated—that is, not having been dowered with Divine Psychical Being—Adam is not yet psychically qualified to reproduce himself in offspring. But man's physical organism has achieved its adolescence; that is, the body's maturity has anticipated that of the incarnated Psyche. And this fact furnishes the Condition of Temptation. The Psyche in the completion of the First Procession Geneceived Nature, as a vast Reproductive System; and Geneceived himself as possessing a body, having the same function. The idea is thus present in consciousness; let the Desire be upheaved and the war between the flesh and the soul is declared. The appearance of the woman with her seductive charm begets the Desire. Normally, this Desire of the flesh is upheaved not to be validated, but, on the contrary, to be Negated, thus establishing the everlasting dominion of the Psyche over his body and at the same time securing the Psyche's eternal self-orientation with reference to the Divine Psyche. Lest the human psyche should be swept, without deliberation, into the commission of this fatal sin, he is duly forewarned; for God had said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." If man is to be lifted by psychical regeneration into community of being and full fellowship with the Divine Psyche, he must effect a triumphant passage

through the Ethical Psychosis (yet to be Reflected), else he shall suffer the eternally necessary penal consequences of his disobedience. In the interests of the argument of this volume, we are to assume that man was not disobedient unto the Divine Psyche. Thus prepared, let us Reflect the Fourth Procession of the Divine Psyche, leaving the Second or ethical procession of the human psyche for later explication.

26. The Formal Process:

(1) The Thesis: The Divine Psyche and the Human Psyche (at the second Focal Point) in simple, undeliberated (on the part of human psyche) union—is posited.

(2) The Analysis: The Posited Estate of simple unity is Negated by the Divine Psyche—from whom issues the Command, “But of the tree of the knowledge of good and evil, thou shalt *not* eat of it.” Each is conscious of himself as separated from the other. The Divine Psyche is conscious of himself as rightful Lord over the human psyche and yearns to lift the human son into community of being with himself. The human psyche is conscious of his individual severalty and personal freedom. This the Analysis.

(3) The Synthesis: The Analysis is mutually Negated by the human and the Divine Psyche. The human psyche (after deliberation) freely determines to obey the Divine Psyche and Negates the “Desire of the Flesh;” and the Divine Psyche thereupon imparts Divine Psychological Life to the human psyche. And the latter enjoys community of being and filial fellowship with the former. And this completes the Fourth Divine Psychotic Procession.

THE FIRST PROCESSION OF THE DIVINE PSYCHE.

THE CREATIVAL PSYCHOSIS REFLECTED
IN ORDERLY DETAIL.

1. To reflect this procession it is only necessary to keep in mind the parallelisms and the contrasts between it and the first procession of the Adamic Psyche. The objective progression of the former is creative and its orderly products an advancing scale of creatures, while objective progression of the latter is recreative and its orderly products a rising scale of cognitions. Likewise the subjective progression of the former is self-evolutional and its orderly products is the advancing achievement of gradial self-differentiation into two reciprocal persons and the posse of the third person; while the subjective progression of the latter is also self-evolutional, but its products the advancing achievement of gradial self-differentiation into two reciprocal faculties and the posse of the third faculty. The subjective progression of the Divine Psychosic procession evolves the Divine Psyche into two persons, the one male and the other female and the posse of the Son; the like subjective progression of the human psychosic procession evolves the Adamic Psyche into two faculties, the intellect and the feeling and the real or ethical will in posse. The intellect of the one realm of being corresponds to the male of the higher realm, the feeling of the lower realm to the female of the higher, and the actualized will (the ethical will in posse) of the one to the potential son of the other. That is to say, that in the generation of the Adamic Psyche the male person of the Divine Psyche is downwardly transformed into the human psychical intellect, the female person into the feeling and the son in posse into the will (in posse); and these wait an upward metamorphosis in the second or ethical psychosis.

THE DIVINE PSYCHE'S PRIMORDIAL PSYCHOSIS.**2. The Formal Process:**

(1) The Thesis: The Divine Psyche in his primal or conscious estate is posited.

(2) The Analysis: The Posited primal estate is negated; the Divine Psyche energized from above and instinctively responsive to its energizings negates the absolute naught and space comes into existence, the primordial creature. In the creatival intuition of space the Divine Psyche cognizes space as outsidedness and self as insidedness.

(3) The Synthesis: The analysis is negated; the co-products are united without fusion in the dual intuition, insidedness—outsidedness. The Divine Psyche intuits himself as subjective, with reference to space as objective. The Divine Psyche has achieved his primordial self-consciousness and Nature its primordial creature. Now both the subjective and the objective fields are void of actualized content yet opulent each in its respective potentialities.

THE DIVINE PSYCHE'S DEFINITIVAL PSYCHOSIS.**3. The Formal Process:**

(1) The Theses: The Divine Psyche's and Nature's Achieved Orders are Posited.

(2) The Analyses: The posited orders are negated—the one in the subjective process, the other in the objective process; the Divine Psyche energized from above negates space and in the negation of it negates himself. He projects the material cosmos (matter) into space, thereby negating it; and in energizing the projection he upheaved into consciousness the energizing side of his being. This the dual analysis.

(3) The Synthesis: The two analyses are each negated; the Divine Psyche withdraws his creatival energy from the material cosmos and space flows in penetrating and embracing

it—and in consciousness he recovers the energizing side of himself to himself. This the dual synthesis.

(4) The Pontal Pneumaticosic Procession, which originated and sustained the Divine Polar Psychoses, completes itself in uniting without fusion the co-products and thus grounds the Divine Psyche's second order of self-consciousness.

THE DIVINE PSYCHE'S ANALYTICAL PSYCHOSIS.

4. The Formal Process:

(1) The Theses: The Divine Psyche's and Nature's last achieved orders of being are posited.

(2) The Analyses: The two posited orders are negated—the one in subjective process, the other in objective process; the Divine Psyche in the objective process negates matter and in negating matter negates himself; he negates matter by creatively transforming it into the primordial, protoplasmic or fissional life. And in the negation of matter—the creation of the first order of life—he upheaves himself into consciousness and thus perceives himself as the cognitive agent of the creative process.

(3) The Synthesis: The analyses are respectively negated; the created life is united without fusion with the earth on which it depends for nourishment. This the objective synthesis. And on the subjective side, the upheaved agent is united without fusion with the previously achieved continent of being.

(4) The Pontal procession having energized and sustained the polar psychoses unites without fusion the co-products and thus grounds the Divine Psyche's third order of self-consciousness; that is, relates him in consciousness with his entire achieved continent of being and through it with the entire achieved objective continent.

THE DIVINE PSYCHE'S ABSTRACTIVAL PSYCHOSIS.

5. The Formal Process:

(1) The Theses: The Divine Psyche's and Nature's achieved orders of being are posited.

(2) The Analyses: The posited orders are respectively negated—the one in the subjective process, the other in the objective-process. The Divine Psyche in the objective process negates fissional life, creatively transforming it into gemmational life and in the creative negation of unicellular life, he subjectively negates himself; that is, he upheaves into the field of consciousness an agent that provokes his creative thought and energizes its projection in creatural life. In negating himself in the upheaval of his co-agent he transforms himself into a male person in posse and his co-agent achieves feminine potentiality. This the dual analysis.

(3) The Syntheses: The analyses are respectively negated. The gemmational creature is related back to the fissional life, or superimposed upon it. This the objective synthesis. On the subjective side the upheaved co-agent is united to the previously achieved continent of being. This the subjective synthesis.

6. The Pontal procession having originated and sustained the polar psychoses completes itself in uniting the achieved continental co-products, which thus grounds the fourth order of the Divine Psyche's self-consciousness.

THE DIVINE PSYCHE'S DIFFERENTIAL PSYCHOSIS.

7. (1) The Thesis: The Divine Psyche's and Nature's last achieved products are posited.

(2) The Analyses: The posited products are respectively negated; the one in the subjective process, the other in the objective process. The Divine Psyche in the objective proc-

ess negates gemmational life, creatively transforming it into bi-sexual life. In the subjective process he calls the potentially feminine agent into conspiring activity with himself and gets a ready response. The potentially masculine and feminine agents suffer a further sexual differentiation. This the subjective analysis which completes the dual analysis.

(3) The Syntheses: The analyses are respectively negated. The bi-sexual creature is related back to the gemmational life or superimposed immediately upon it and mediate upon the lower orders of Nature. This the objective synthesis. In the subjective synthesis the two persons of the Divine Psyche are brought into closer unity.

8. The Pontal procession having originated and sustained the polar psychoses completes itself in uniting without fusion the co-products, thus grounding the fifth order of the Divine Psyche's self-consciousness.

THE DIVINE PSYCHE'S DIATHETICAL PSYCHOSIS.

9. The Formal Procession:

(1) The Theses: The Divine Psyche's and Nature's last achieved products are posited.

(2) The Analyses: The posited products are respectively negated. The Divine Psyche in the objective process negates bi-sexual life, thereby creatively transforming it into sexual life. This the objective analysis. In the subjective process, the Divine Psyche calls and compels the reluctant emotional agent into a conspiring activity and the two persons of the dual Divine Psyche achieve a further sexual differentiation, and the son in posse is brought up to his highest order of potency. This the subjective analysis.

(3) The Syntheses: The analyses are each negated; in the objective process the sexual life is related back to the bi-sexual life or superimposed upon it. The highest animal sexual life—male and female—is a true microcosm. On the subjective side the sexual differentiation is overcome and yet preserved

by the perfect reciprocity of the two persons of the Divine Psyche. This completes the dual synthesis.

10. The Pontal procession having originated and energized the polar psychoses completes itself in uniting without fusion the co-products and thus grounds the Divine Psyche's sixth order of self-consciousness.

11. The first Divine Psychosic procession is completed and the Divine Psyche now ethically self-conscious is led by the Holy Spirit into the ethical psychosis; and the Divine Psyche loyally obedient unto God generates Adam (male and female), the antithetical (reproductival) psychosis.

12. The objective progressions of the first Divine Psychosic procession is a perfect counterpart or symbol, order for order, of the subjective progression; we may in inference ascend from the symbol to that which is symbolized, or *vice versa*. The orderly creatural self-separation with respect to sex proceeds *pari passu* with the Divine Psyche's sexual self-differentiation. The actual separation of the creature into male and female the last and the highest product of the objective progression is a faithful symbol of the self-separation (in subjective progression) of the Divine Psyche into two persons, the one male, the other female. Again as the separation progressively widens in the two cognate progressions, the corresponding syntheses or unions grow stronger. This is the prophecy of a separation that shall be overcome in an indissoluble union. But this ultimate separation and indissoluble union is not to be achieved in the realm of nature. The creatival procession completes itself in the diathetical psychosis; and the male and the female are reciprocals. In the highest order of nature's life unreasoning leadership belongs of natural right to the male and instinctive obedience and dependence to the female. In man the product of the next higher Divine Psychosic order (the antithetical), the separation between male and female has attained its major limit; and the synthesis an indissoluble union. Here the male

retains his primacy, but later rational and ethical freedom belongs of inalienable right to the female.

13. As intellect, feeling, and will are the subjective products of the first human psychosic procession, and male, female, and potential son the subjective products of the first Divine Psychosic procession, it may be infallibly inferred that the former procession is but a lower form of the reproductival psychosis. Furthermore, the second or reproductival procession of the human psyche transforms the intellect, the feeling, and the will respectively into the male, the female, and the son. Thought, feeling, and will are in this sense conceived, passed through the gestational process and, in the act of parturition, are severally born. It was a profound insight of Socrates that prompted him to speak of himself, the teacher, as an obstetrician.

14. All Nature and every realm of unfallen being looks forward to reproduction as its chief objective end. This great fact needs to be well considered, to be long and earnestly pondered by the socius as well as by the individual until it shall sink down below the conscious springs of action.

15. When we know Nature to be a vast reproductival system, does it not on its face seem probable that Nature in its entirety shall, when regenerated, reproduce itself in another cosmos?

AN OUTLINE REFLECTION OF THE FIRST PROCESSION OF THE PNEUMATICOSIS AND OF THE CORRESPONDING PROCESSION OF THE DIVINE PSYCHOSIS.

1. The First Procession. The Divine Psyche achieves in his passage through this procession of six orders, completing itself in the diathetical, his trinal self-consciousness. The first terminated upon God; the second, on the creature nature; and the third reciprocally on the sexually differentiated selves. Now, the consciousness of their sexual complementary

severalty begat the idea of a son who should be exalted above Nature.

2. Likewise the conscious Pneuma in His passage through this procession achieves his trinal self-consciousness. The first terminated on His own being; the second, reciprocally on His sexually differentiated being (selves), and the third on the absolute negative of pneumatical being—the absolute naught. Now the sexual self-consciousness begat the idea of the Son who should antithetically negate the absolute naught.

3. The Second Procession. God, the self-sexually differentiated Pneuma, generates the son, the Divine Psyche in the subjective progression, and in the objective progression there arose in the Divine consciousness the six ideas or images of the uncreated orders of Nature that corresponded, order for order, with the six orders of generated being in the Divine Psyche.

4. The Divine Psyche, in the first procession, objective progression, creates the six orders of Nature, as already reflected, after the patterns let down from above. That is, the Divine Psyche, energized by the Holy Spirit revealing the ordered “ideas” to him, obediently gave properly ordered concrete expression to the Heavenly patterns. “In the beginning Elohim (plural, the Gods) created the heavens and the earth.”

5. The correspondence between the second procession of the Divine psychosis and the second procession of the Pneumaticosis is made so obvious in the previous reflections of them, that they need not be re-presented. God in the plenitude of His love is moved to generate another son in a lower realm of being who should meet and unite with Nature uplifted into the third realm of existence and who should therefore have dominion over all creatural existence to the end that the creature should be raised progressively into the realms of being as projected realms of being shall by regeneration be lifted from lower to higher realms.

PART III.

THE REGENERATE HUMAN PSYCHOLOGY

1. The First Procession of the Human Psychosis has already been reflected. In the achievement of that Procession, the human psyche, in its objective Progression, emerging out of Nature, rose in transcendence above it; and in its subjective Progression, he rose into a like conscious transcendence over his own body.

2. Now, follows in logical sequence the Visional Psychosis, or the Primordial Psychosis of the Second Psychotic Procession. He, the Human Psyche, heretofore communicating with the Divine Psyche through the medium of Divinely inspired Nature now communes face to face with the self-revealed, eternally begotten Son of God. Now, the Primordial (Visional) Psychosis of this Procession achieves its co-products without processes; that is, its co-products are *Intuitions*. The objective product is the Intuition of the Divine Psyche; the subjective product the Intuition of self. The Intuition of the Son of God is trinal—Adam intuits the Son as related to the Divine Trinity, as related to himself (Adam), and as creatively related to Nature. So also is Adam's intuition of himself trinal—he intuits himself as related to the Divine Psyche, as related to Eve and as transcendently related to Nature.

The Son is intuited as “the high calling of God” to Man. Now, Adam as human psychical being, is the antithetical negative of Filial Divine Psychical being raised to the second focal point and as such seeks his higher end or more real subjectivity in the Divine Psyche and the call is inwardly energized by the Holy Spirit. But on the other hand Adam instinctively seeks his lower end or objectivity in offspring, and Nature as a reproductival system communicates the idea and Eve awakens the desire.

To actualize his potential subjectivity is to reproduce in himself Divine Psychical being, while to actualize his potential objectivity is to reproduce himself in offspring. Adam hears two conflicting calls, namely: (1) The Divine call to reproduce in triune Man the Divine Psyche, and (2) Nature's call, energized by Eve, to reproduce himself in offspring. Now, strange as it may seem, Adam has not in and of himself the ability to do either. He unaided cannot reproduce in himself Divine Psychical being. If he shall acquire Divine Psychical being it must of necessity come by impartation from above, he must be regenerated, and that is conditioned on obedience. On the other hand he cannot legitimately reproduce himself in offspring. The Adamic Psyche was generated by the Divine Psyche and normal progeneration must await the regeneration of Adam and Eve. And if Adam does prematurely and therefore abnormally enter the reproductival psychosis, he shall be able to propagate his psychical self (and Soma) only by a natural fission of his soul (and body) which would entail death on himself and offspring. It was shown that created Nature was lifted one realm in the body of man to meet and unite with the lowered realm of being in the human psyche. The lowered being there reached, in the Divine plan, its lowest estate. There the projected life was to be arrested in its descent and turned about that it might with Divine Assistance rise to its eternal source in the Pneumatical Being. But if it is admitted that man cannot reproduce in himself Divine Psychical being nor reproduce himself in a human son—if he is unable to obey the positive Divine vocation and equally unable normally to validate the call of Nature—is not all further action forestalled and his upward progress estopped? No, for here are the parting of the ways. The Divine vocation is a Normal Call, a call to remain and continue in the Normal Path of Progress; the call of Nature is an Abnormal Call, a call to depart from the Normal Path of Progress and take an abnormal Path. A call issued only to be Negated. Then the Positive Divine vocation

involves the Prohibition or Negation of Nature's call; and the rejection by man of Nature's call, which is the wrong or abnormal objective alternative, involves his deliberate choice of the divine vocation, which is the right or normal alternative. So that the beautiful Edenic Parable (not myth) properly represents the Divine Command as Negative in form. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Man's beautiful moral childhood is now to be transcended. He is now under divine guidance to be led into the Ethical Psychosis; and we assume that he is to effect a happy passage through his temptation.

3. The Formal Ethical Psychosis:

(1) The Thesis: "Shall I (Adam) say Yes (to the Divine Psyche)?"

(2) The Analysis—The Antefocal Process: "If I do not say Yes, I must say Nothing or I must say No."

The Postfocal Process: "But I cannot say Nothing, therefore I shall have to say No" (to the Divine Psyche).

(3) The Synthesis—The Antefocal Process: But I shall not say No—therefore I must say "Nothing" or I must say "Yes."

The Postfocal Process: But again I cannot say Nothing; therefore I shall and do say "Yes."

4. The Simple "Yes" of the Thesis is the heretofore unde-liberated habitual obedience of the past Procession now for the first time questioned.

5. The "I" cannot say "*Nothing*" (to God), is the first expression of man's newly achieved Consciousness of himself as a moral Agent; and this establishes two fundamental truths: (1) That the conscience is not the product of evolution, but an original endowment of the human soul, functioning implicitly in the last Procession and now explicitly in this, and (2) that the conscience is the divinely appointed master of the human will. The "Freedom of the Will" is a freedom achieved only in obedience to a divinely illuminated conscience.

6. Therefore I have to say "No" carries the Negative Process below zero. The Negative Analytical Process is thus broken up into two processes; an ante-focal and a post-focal process; and this is true of the Positive Synthetical Process, also. Thus the implicit Element in the Antithetical Psychosis becomes explicit in the Ethical Psychosis and therein evidences the logical sequence of the Ethical on the Antithetical Psychosis.

7. "But I shall not say 'No;,' therefore I must say 'Nothing' or 'Yes,' " brings the deliberating Psyche to the second focus; and therein reproduces the attitude of the Psyche to God that characterized the childlike, unreasoned, habitual obedience of man in the First Procession. But because Man has become conscious of his own individuality, a return to the outgrown estate of spontaneous obedience is here again impossible; nor can he defy God. In the consciousness that he had forever passed his moral childhood, and that he could not with impunity defy God, man Negates finally the lower alternative, "But I *can* not say Nothing" (to God).

8. In the final "therefore I shall and do say Yes" to God, Adam affirms and acknowledges the sovereign right of God "to rule over him;" and God accepts his obedient servant and exalts him by Divine Psychical regeneration.

9. The affirmation of God's sovereignty involves man's self-Negation; and this self-Negation expresses our "first father's" free and full self-subjection to the Will of God, and thus conditions his Divine Psychical regeneration.

10. Now in the Ethical Psychosis (as reflected above) the rejection (or acceptance) of the lower objective alternative is an implicit functional process and may be presented as below in accompaniment with the explicit process.

11. The Formal Dual Ethical Psychosis:

(1) The Thesis: "Shall I say Yes (to God) and No (to Nature), (whose call is voiced by the woman)?"

(2) The Analysis: Ante-focal. "If I do not say Yes (to God) and No (to nature), I must say Nothing or No (to God) and Nothing or Yes (to Nature)."

Post-focal: "But if I can not say 'Nothing' (to God) and can not say 'Nothing' (to Nature), then I should have to say 'No' to God and 'Yes' (to Nature)."

(3) The Synthesis—Ante-focal: "But I shall not say 'No' (to God) nor 'Yes' (to Nature), therefore I shall have to say 'Nothing' or 'Yes' (to God) and 'Nothing' or 'No' (to Nature)."

Post-focal: "But I can not say 'Nothing' (to God), nor can I say 'Nothing' (to Nature), therefore I shall and do say 'Yes' (to God) and 'No' (to Nature)."

12. Interpretation of the above Psychosis:

(1) Shall I say "Yes" (to God, whose vocation is embodied in the Divine Psyche) and "No" (to Nature, whose call is embodied in the woman)?,—joins the moral issue. The presence and sexual attraction of the woman has awakened in the physical organism of the man the instinctive physical impulse to respond to the invitation of the woman and the instinctive impulse has been upheaved into the psychical consciousness of the man as "Desire." The man hungers and thirsts after the righteousness of the Son of God and desires to embrace the woman. The Flesh wars against the Psyche and the Psyche against the Flesh; and the well being of both soul and body is eternally involved in the issue.

(2) "If I do not say 'Yes' (to God) and 'No' (to Nature), then I must say 'Nothing' or 'No' (to God) and 'Nothing' or 'Yes' (to Nature)" signifies that "I must say Nothing" to God, which is to ignore Him, or "No" to Him, which is to defy Him; and "Nothing" to Nature, which is to yield spontaneously and instinctively to her call, or "Yes" to Nature, which is deliberately to acknowledge and validate her claim.

(3) In the Analytical Process: "But I can not say Nothing to God" signifies that "I have transcended the sphere of

instinctive psychical action ;” and “I can not say ‘Nothing’ to Nature” means that her voice can not be thus silenced.

(4) The Analytical Process—Post-focal Step: “Therefore I should have to say ‘No’ to God and ‘Yes’ to Nature.” “The Fall of man,” which it is assumed did not occur, could not have taken place at any other than this stage in the Ethical Psychosis. But if Adam, contrary to our hypothesis, did Fall ; if he did say “No” to God—then he deliberately rejected God that He should rule over him, and accepted Nature that she should exercise dominion over him. He denied ultimate Reality to God the All-Real and violently imputed it to Nature, which has not even life in itself. But not only did he hypostasize objective Nature, but he also validated the “Lusts of the Flesh.” So that Nature became his god and Lust his master.

(5) The Synthetical Process—Post-focal Step: “Therefore I shall and do say ‘Yes’ to God and ‘No’ to Nature.” “I do say ‘Yes’ to God” affirms His right to rule over him and denies to himself the right of self-government. And Adam’s loyal Self-Negation is rewarded of God by the communication to him of Divine Psychical being of the First or Conscious Estate to Eve of human Psychical being and to the Earth of human animistic being (Existence) ; and the three co-products are united without fusion as soul and body.

13. Physical sex separation was achieved in the divine generation of the human body (male and female) ; and Psychical Sex Separation is achieved in the Regenerational Procession.

And Adam now enjoys on the one side community of being with the Divine Psyche and on the lower side community of being with regenerate Eve, and, through Eve, communication with and potential dominion over Nature. In Adam’s Negation of his sensual Desire he gains the complete mastery of his physical reproductive system. For the “Lust of the Flesh” was upheaved and transformed into Psychical Desire but to be Negated, and that eternally. No more forever shall the reproductive Desire originate below in the flesh ; but always until marriage is transcended shall it originate from

above—thus transfiguring and sanctifying the reproductive function of the human body.

14. The Ground of Adam's Original Peccability: The Divine Being was lowered in the Divine Psyche and the Divine Psychical being was lowered in the first human Psyche—to meet and unite with ascending Existence (transformed into the first human body) and then to lift and further transform it. Now neither Nature nor the body of the human Psyche has in itself any principle of levitation; but, on the contrary, both have a tendency toward Devolution. This downward gravitation toward the absolute Naught out of which it was lifted by Divine Might is a centrifugal tendency from its Author and exists but to be overcome, or Negated. And so, in the case of Adam, this fact of his lower or existential nature grounded his temptation. The one possible occasion of sin lay in his physical organism through the Flesh, as we have seen. A sensual Desire was aroused in Adam's Psychical being. This Desire antagonized the promptings of his conscience to subject himself to the Divine Will. By our hypothesis, Adam overcame or Negated the Desire born of the Flesh and therein subjected his body under his Will.

15. And Adam now regenerates reciprocally functions in Trinal Psychosis with the Divine Psyche, so that he actualizes his implanted potentialties as he mediatorially expresses the Divine Thought, Feeling and Will. Adam now actually and consciously "lives and moves and has his being in God," a life within a life, a consciousness within a consciousness, even as the foetal life develops within the mother-life. And the embraced life instead of losing itself in the larger and enveloping life *finds* itself in enduring freedom of thought, affection and will. Differentiation of man from his maker proceeds *pari passu* with his Integration with Him.

16. Libertarianism and Necessitarianism have their reconciling Principle in the Negative Freedom of the original human will. Adam in the Ethical Psychosis had no power to will a positive Good, nor was he required to do so. The

obligation divinely devolved on him involved on his part the simple Negation of Evil. By our hypothesis Adam loyally triumphed over "the Lust of the Flesh;" and in his successful passage through the Ethical Psychosis, he actualized his Moral Will and perfected his Self-Evolution into intellect, feeling and will—a complete trinity in unity, functioning now in several freedom and yet in harmonious unity. And God, because of his obedience, communicated to him Divine Psychical being, thus enabling him to will positive Good and determining his eternal trend. Adam was therein raised into an impeccable estate—an estate that shall safeguard his offspring against the possibility of a Fall and Nature against a collapse.

THE REPRODUCTIVAL PSYCHOSIS.

1. The Ante-focal and the Post-focal Processions implicit in the Antithetical Psychosis and explicit in the Ethical Psychosis, thereby justifying the sequence of the latter on the former, are now to evince a new modification, which determines the reproductival to be the next in order of sequence. The respective functions of the intellect, the feeling and the will are here to be discharged respectively by the father, the mother, the son. That is to say, the intellect, the feeling and the will are each to be personalized, or transformed respectively into the human father, mother, son. (The related functions of the intellect, the feeling and the will find here their antitype and concrete rationale.)

2. Pneumatical Being alone can generate Divine Psychical being; Divine Psychical being alone can generate Human Psychical being; and regenerate Human Psychical being alone can *multiply* (or progenerate) normal human Psychical being. Unregenerate human Psychical being can multiply itself in offspring only by a divisional or fissional process (after the manner of the mere creature) which involves the final death of parents and offspring.

3. Marriage is actualized only in the Reproductival Psychosis; and the Reproductival Psychosis, sequent on regeneration, is normally undertaken only in obedience to the Divine Command, "Be fruitful and multiply and replenish the earth, and subdue it." Normal Human Reproduction is, therefore, a distinctively religious function, and can not normally originate in the "Lust of the Flesh." Our first parents, their conscience illuminated by the spirit of the Son of God and quickened by their love toward Him, joyfully undertake their holy commission to co-operate with the Most High in the incarnation of the eternally begotten Son of God in Man (the triune Man).

4. The Human Reproductival Psychosis is energized by the Holy Spirit proceeding from God the Father through the Son and delivering to Adam and Eve the Divine Command, "Be fruitful and multiply." It is the office of the Holy Spirit to quicken the consciences, to exalt the love and to energize the co-functions of the husband and wife. Adam at this stage is altitudinally a trinity—body (Soma), human psyche (soul), and Divine Psyche (spirit); and each of the lower realms of his being is differentiated into male and female and to be further differentiated into a complete trinity—father, mother, son. The Reproductival Psychosis must, therefore, progressively evolve into a trinal Psychosis—a paternal, a maternal and a filial Psychosis, all working together in perfect conspiracy. The better to explicate these closely interwoven self-activities, they are as far as possible separated below in the Conjugal and Parental Psychoses. In the one the emphasis is placed on the reciprocal functions of the first two co-agents as husband and wife; in the other, on their parental functions—that is, on their projection of themselves forth in a son and finally on their recovery of him to themselves through his instinctively and then freely co-operating activity. The Projection of the Son falls into two Processions—the Progenerative (or conceptional) and the Gesta-

tional; the recovery of the son falls also into two Processions—the educational and the Legal. The Son's response thereto falls into two corresponding Processions—the self-evolutional and the Moral. The first two make a great Procession distinguished as *Recuperative*; the second two, a great Procession distinguished as *Centripetal*.

5. The Conjugal Procession:

(1) The Thesis: Adam and Eve (regenerate) in simple Platonic communion is Posited.

(2) The Analysis: Adam and Eve, Divinely energized, hear the Divine Command, "Be fruitful and multiply and replenish the earth." They Negate in idea the Posited Platonic estate; they become reciprocally conscious of their sexual difference and of the complementary character of their differentiated selves. The Desire to reproduce themselves in offspring is aroused by the now legitimated thought. This consciousness of their complemental severalty is the Analysis.

(3) The Synthesis: The Analysis is Negated; they functionally unite and the twain become actually one; they are conjugated, the marriage is consummated. The Final Projectional product is the new born son. The progenerative Procession has its product in the embryo or foetal life; the Gestational Procession completes itself in the act of Parturition. In the last the father functions mediately, the mother immediately; the father supports the mother, the mother sustains and completes the gestational procession. The bond between husband and wife is confirmed and exalted by the newly achieved Parental tie.

THE PROJECTIVE PROCESSION.

The Human Reproductive Procession is a symbol of the Procession wherein the Divine Psyche Generates Adam and Eve, and they (the two Processions) reflect light upon one another; but their distinguishing features are not to be lost sight of. The Divine Psyche is the Son of God and as such Generates human life and his Son is not Adam, but rather the

trinal man—Adam, Eve and the human Son (the human race progenerate). Adam Divine Psychically regenerate does not, cannot generate his son, but progenerates him by self-multiplication.

Bearing these differences in mind, let us derive the Human Procession from the Divine Procession.

The Divine Psyche in the subjective Progression generated the Human Psyche without sexual Differentiation and in the Objective Progression the human body differentiated in Sex (male and female). The Pontal procession united the sexually undifferentiated Human Psyche with the male body and thus left Eve without human Psychological being and yet of higher being than the mere animal.

Our first parents must then in order to exemplify the parallelism Progenerate human Psychological being in the subjective Progression, and in the Objective Progression somatical life; and to make good the law of differential advance the progenerated human Psyche must be sexually differentiated as well as its physical co-product. That is, normal human reproduction should be in sexual pairs or twins, complete counterparts.

Now, the First Procession of the Divine Psyche had as an end subjective and objective preparation for the Generation of Man.

In the subjective Progression of the Creatival Procession the Divine Psyche achieved Self-Consciousness; and in the objective Progression he created Nature. His self-Consciousness involved sexual self-differentiation and the production of the Psychological Filial Potence on its subjective side, and its objective side, the somatic filial potency. Now the Divine Psychological Adam must in the First Procession achieve Self-Consciousness; and sexual Differentiation is the positive element therein. The Regenerate being of Adam (in this Procession) functions in the Pontal (Positive-Negative) process; and Eve is Divine Psychically polarized or regenerated—she becomes the opposite pole of regenerate Adam. The other

elements of his Self-Consciousness are on the subjective side the *Psychical Filial Potence*, and on the other side the *Somatic Filial Potence* (human *anima*).

In the next or truly projectional procession these sexually differentiated potences are projected into the uterus of the mother, where the sexual opposites meet and combine, and the higher is embodied in the lower and both in the ready prepared ovum. The projection is in a sense continued in the *Gestational Procession*, which completes itself in the act of parturition. The ovum (*ova*) has been transformed into the human soma even as Nature in the corresponding *Divine Psychosic Procession* was transformed into the bodies of our first parents. And the parallelism holds throughout.

The Formal Process:

(1) The Thesis: Adam and Eve Divinely energized and conscious of their sexual relationship and thereby prepared to reproduce themselves in offspring—is Posited.

(2) The Analysis—Ante-focal Process: Adam and Eve functionally unite and in the subjective Progression, each Projects his human *Psychical* element, and in the objective Progression each his *somatic* element—into the uterus where the respective Positive and Negative elements (drawn together by strong affinity) combine in embryos. The *psychical* embryo unites without fusion with *somatic* (*animistic*) embryo and are embodied in the ovum (*ova*) to form the *fœtal* life.

Analysis—Post-focal Process: This Procession is *Gestational* and completes itself in the act of Parturition. Eve protected and sustained by Adam's provident ministry, nourishes the *fœtal* life throughout this Procession. The *fœtal* life develops toward its individuality and therefore achieves an ever widening difference from its parents.

Now, the *Adamic* soma was a transformed microcosm; it was Nature epitomized and sublimated; and the *Adamic* Psyche was in the higher Realm its exact counterpart. There were then as many orders of being plus one in the human soma as in

Nature; and as many and corresponding orders in the Adamic Psyche as in its soma. In the Progeneration of the foetal life the parental human Psyche and soma (anima) are severally reduced to embryos. And the Reduction to embryos involves their orderly Diathetical Inversion; the lowest order of being becomes its highest or outmost, and the highest the lowest or inmost. In the Gestational Procession the foetal soma entirely and the foetal psyche partially—inverts itself. That is, Gestation inverts the inversion and the rising orders of somatic existence successively appear. The inversion is completed in the act of parturition; the umbilical cord is cut; the infant gasps for breath; its lungs are inflated and expiration follows; it has commenced its individual life. The Analysis is complete, and the infant has attained the major limit of its Projection from its parents. It is the opposite or antithesis of its human psychical parents; its Psychical being is submerged beneath its Physical nature; figuratively it stands on its head. This inversion is to be inverted; the Analysis to be Negated; the Projection to be recovered—in order that its parents may see themselves reflected, as in a glass, in the face of their son. And this separation is effected only that a higher union between parent and child may be achieved.

(3) The Synthesis—The Ante-focal or Educational Procession: Passing by the Physical Procession, wherein the mother immediately and the father mediately minister to the physical nourishment and growth of the offspring, let us give our attention to the first Psychosic Procession of the son. Here the parents (the father chief in authority) sympathically energize and infallibly guide their son (who spontaneously acknowledges in responsive conduct their rightful authority over him) through the First Psychosic Progression up to the Focal Point. The son, rising through the several orders of this Procession, gradually inverts his Psychical inversion of his parents; and thus provisionally reproduces his human Psychical parents in himself. In the completion

of the Procession he achieves his Filial self-consciousness. He differentiates himself in thought from his parents and becomes conscious of his moral free agency.

The Synthesis—The Post-focal Procession, introduced by the Moral Psychosis: This Procession has its origin in the Focal Point, which is at once the last point in the last Procession and the first point in this. From the Parental side this Procession is Legal and from the Filial side, Moral. Adam demands of his son, by divine right, filial obedience. The well begotten son, infallibly led through the First Procession, and his conscience therefore now reinforced by strong filial love, freely and joyously subjects himself to the parental will. His parents lovingly welcome him in warmly sympathetic fellowship with themselves. And the human family has achieved a higher though still provisional trinity in unity. The mission of the son in this Procession is free co-operation with his parents in their efforts to train and educate him for the service of God in the world. The son indwelt of the Divine Psychical spirit of his parents, or dwelling fœtus-like in the womb of his parents' Divine Psychical spirit, completes this moral Psychotic Procession in the act of moral Parturition. And the morally evolved and confirmed son is vouchsafed a vision of God—precisely that granted Adam on the completion of his First Psychotic Procession—trinal like Adam's and yet different from it in important particulars; he becomes conscious of himself in relation to God; to Adam as the vicegerent of God and to his divinely selected woman as his helpmeet. Adam now delivers to him the Divine Command, "Increase and multiply and replenish the Earth and subdue it."

The command, unlike that to Adam, is positive. The son (Adam's immediate offspring) now enters and infallibly passes through the Ethical Psychosis; and Adam's earthly mission is synchronously completed. God through the mediation of the Son communicates Pneumatical Being to Adam and Eve, Divine Psychical being to their immediate offspring, and

human Psychical being to the Earth. And the Pontal Pneumaticosis unites the co-products as soul with body. That is after the likeness of the union of soul with body, but not actually as soul and body; in Generation the co-products are actually united as soul and body; but in Regeneration the co-products are united merely in the likeness of the soul's union with its body.

The Pneumatically transformed and ascended Adam is not the soul of his Divine Psychically regenerate offspring, nor the latter the veritable soul of human Psychically regenerate Nature. Adam as Ascended Lord dwells energetically in the person of his Pneumatical spirit in his regenerate offspring and the regenerate offspring dwell energetically in the person of their Divine Psychical spirit in the human Psychically regenerate Earth.

The Adamic Church is founded on Earth; and the Church is endowed with potential dominion over Nature.

The Church as body and bride of her Ascended Lord carries Man's great commission, "Be fruitful and multiply and replenish the Earth, and subdue it," to its complete fulfillment. Through the mediation of ascended Adam Pneumatical Being is then communicated to the Church and Divine Psychical being to Nature. The Kingdom of heaven is let down upon the Earth, or the kingdom of Earth is lifted up into heaven.

GENERAL OBSERVATIONS ON THE REPRODUCTIVE PROCESSION.

(1) To note the subjective effects of progeneration on the parents: Besides bringing their three respective realms of being into a complementary Oneness, it also brings the respective lower realms each into perfect subjection under its higher realm. Adam's (and Eve's) human Psychical being is thus transformed into the free personal organ of his Divine Psychical being, transmitting its affection, uttering its thought and expressing its will, and in their mediation appro-

priating them to itself. In like manner Adam's reproductive soma is brought into positive subjection under his human Psychical being; and the integrity of his altitudinal trinity is thoroughly established. The "Lust of the Flesh," Negated in the Ethical Psychosis, is now transformed into the organ (in the objective process) of Adam's highest being. The Soma can now be aroused into its reproductival function only at the behest of his Divine Psychical being mediated by his human Psychical being. Adam's children are, therefore, begotten unto God. And this is the Divine Eugenic Law. No human foetal life is therefore eugenically begotten that is not rationally and religiously progenerated; and this but affirms the Doctrine of the Church universal—that marriage is a Divine Institution for the multiplication of the human race.

(2) The Objective Effects of Progeneration: In its Projection Adam's Somatic living principle (*anima*) is reduced to an embryo, freighted with its appropriate human Psychical embryo and united with the ovum (*ova*). Thus the union of the soul and body of the offspring takes place one entire Procession lower than did Adam's. That is, the Son's human Psychical being was more deeply implanted in his Soma than was that of his father, Adam, and he was thus more strongly fortified against the temptation of the Flesh. And this is true also of the daughter, who, like the son, comes into the possession of human Psychical being in her foetal Estate. So that Adam's son is in the foetal estate subjectively fortified against and objectively shielded from the temptation that beset his father. This constituted the Negative ground of the Son's impeccability.

(3) In the human Psyche of Adam (and Eve) at the time of his Divine Psychical regeneration there lay (as we may conceive) below the threshold of consciousness in descending strata all succeeding progenerations of his human Psychical offspring; so likewise of his somatical offspring. In his reproductival Psychosis Adam projects forth into his imme-

diate offspring (the first generation) the stratified generations of the unactualized human race. The upper layer or the immediate stratum of potential human Psyches become actual in the first (pro) generation. And so on to the last generation in which the potential individual human Psyches of the lowest or last stratum are actualized; and marriage is forever superseded. Now the projections forth of the succeeding generations does not empty or impoverish the progenitors, but, on the contrary, serve to replenish or enrich them; for the successive projections are attended by corresponding inner actualizations. Adam thus in his projectional Processions actualized his parental human Psychological Headship over his immediate offspring. So likewise Adam's immediate offspring actualize their parental human Psychological Headship over their offspring. And so on to the end of the marital Procession. There thus arise in descending scale from Adam Patriarchy after Patriarchy. In the end the trinal Man, the Son of Man, or the *Genus Homo*—embracing Adam, Eve and the human Race progenerate—is actualized. But normal Progeneration of offspring is conditioned on the Divine Psychological Regeneration of the Progenitors. Regeneration involved the birth from above or the implantation in the Progenitors of Divine Psychological being of the first or Conscious Estate and perfectly counterparting their respective human Psychological beings. Now as the Progenitors function in their respective Reproductival Processions, they progressively actualize in their Divine Psychological beings every Divine Psychological potency implanted in them in their regenerations. The Superior and the inferior (the Divine Psychological and the Human Psychological) Processions synchronize; and the completion of the one involves the completion of the other.

(4) When, therefore, the last Reproductival Procession is completed the trinal man (Son of Man) is actualized and synchronously the Divine Psychological Son of God with his perfectly actualized human Son (“the Son of Man”)—is an accomplished fact. The final and complete product of the

Grand Reproductival Procession is the Theanthropos, the Son of God incarnate in the Son of Man (the Human trinity).

(5) In a sense, human Progeneration is a symbol of Generation, each involving the Projectional Procession; but it more perfectly symbolizes Regeneration. For Generation lowers the realm of being in the offspring, while Regeneration does not—it simply reduces the *estate* of parental being in the provisional recovery of the offspring. For example, God the Father's Pneumatical regeneration of the obedient Divine Psyche was but an act of self-multiplication in the Son—it was the impartation to him of Pneumatical Being of the conscious or Primal Estate. So also in the Divine Psychological regeneration of obedient Adam, the Pneumatically transformed Divine Psyche reduces his Divine Psychological self from the Fifth Estate of Divine Psychological being to the Primal or conscious estate of the same realm of being. So again in the Progeneration of his son, Divine Psychically transformed Adam reduces himself from the Fifth human Psychological Estate to the Primal or conscious estate of human Psychological being.

(6) But here the Projectional Procession breaks into two Sub-Processions—the conceptional and the Gestational. In the one the Parental soul and body are each reduced to an embryo and united in the uterus without fusion. The Psychological product is sub-conscious and therefore below the Primal or conscious Estate of Psychological being; and the physical product is an undeveloped embryo, and therefore below the Primal Somatical Estate. In the next Procession, the Gestational, the Psychological embryo is to achieve its Primal or conscious estate; and the somatical embryo its Primal or micro-somatical estate. Since the offspring of Adam (at whatever remove) Progenerate offspring only as energized by the Pneumatical spirit of their Ascended Lord, who homes himself in them, it may then be said that Adam Progenerates the human race—his son.

(7) Analysis—(b) The Post-focal or Gestational Procession: The Conceptional Procession is the true and only real

Projection. In this, the Gestational Procession, two antagonistic forces operate in the development of both the psychical and the physical embryos—the one force centrifugal, the other centripetal. In respect to the Physical embryo the centrifugal energy operates to effect a complete Analysis or separation of the developed fœtus from the parental body, while the centripetal energy avails to reproduce (in miniature) in the developed fœtus the parent organism. So, in respect to the Psychical embryo, the centrifugal force operates to achieve in the new born infant a degree of psychical individuality that further separates it from its psychical parents, while on the other hand the centripetal force operates to reproduce, though incompletely, the psychical parents in the infant. The Gestational Procession moves in the arc of a circle (or more accurately a parabola). In the sense indicated, Gestation completes itself in the act of Parturition, the Analysis or the Projection forth of the offspring from the womb of the mother; and there provisionally completes the evolution of the individual physical organism of the new-born infant and at the same time evolves the incarnate psychical embryo up to the Primal or conscious psychical estate. Let us further consider the evolution of the fœtal Soma. From the fact that the Adamic Soma is a sublimated microcosm, and the infant's body a micro-soma, it may be inferred that the fœtal soma evolves in the order of Nature's creation. The evolutionary Procession of the fœtal soma (set free by the related Procession in the maternal soma) should achieve in order the seven rising orders of existence; that is, the fœtal soma should in the Gestational Procession actualize in itself in orderly succession the seven potential orders of existence involved in it by its Progeneration. In the superinduced reduction of the Adamic soma to the fœtal soma, the Procession must originate in its highest order and descend in orderly succession to the lowest. That is, each creatural order must propagate itself in its proper succession after its own peculiar method. There are seven methods of Propagation answering

to the seven orders of creature (embracing the human soma) namely: (1) The human sexual; (2) the Natural sexual; (3) the bisexual; (4) gemmational; (5) the Fissional; (6) the chemical or material; (7) the spatial (processless). In Adam's Progeneration of the foetal soma, each creatural order of the parental soma (as represented in the parental anima) in descending order reduces itself to an embryonic anima. And the compound embryo is projected from each parent into the womb of the mother, where united they are incarnated in the ovum. The foetal soma is then the Diathetical inversion of the parental soma; that is, its lowest order is its utmost order and its highest order its inmost. The Gestational Procession is therefore inversional. The Procession begins then in the evolution of the lowest order and rises in orderly succession to that of the highest. And embryology so testifies. The inversion of the foetal soma is completed in the act of parturition when the soma of the new-born infant reproduces in epitome the parental soma. (The ovum supplies the material elements that transformed are to constitute the real body.)

(8) It is to be borne in mind that the infant began its existence in a sub-conscious estate or one Procession lower than did Adam. The new born infant must therefore pass through two Processions before it can attain the position of Adam where he was vouchsafed the vision of the Most High. In the first post-natal Procession the child achieves self-consciousness with respect not to his Divine, but to his human Father. The son under regenerate parental guidance and tuition achieves its First Psychosic Procession, infallibly; for Adam regenerate not only knows Nature as the word of God, but also transforms it into a medium of communication with his son. And, besides, Adam's regeneration involved as its objective co-product the human animistic regeneration of Nature; and regenerate Nature in the completion of the Pontal Pneumatics was united through Eve to the regenerate Adam as outer body to soul. Absolute dominion over Nature

(his outer body) was thus divinely transferred to Adam, which gave him the power of external Providence over his offspring. Moreover Nature was to Adam in his First Psychosic Procession, the inspired word of God; but he received no vision of the person of God the Father or His Son until he had completed the Procession. Throughout this Procession Adam energized by the spirit of the Divine Psyche rendered an instinctive, undeliberated obedience. But the son has not only the inner energizings of the Divine Psychical spirit of his regenerate father, but he also has in Adam the outer, present, living, personalized will of God to him. The son cannot but instinctively obey his parents. If the son's educational evolution is aborted it can be the result only of Adam's failure faithfully to discharge his parental functions. But Adam's character is confirmed in holiness, else his eternal well being might twice be put in jeopardy. Again because regenerate, created anew in the image of the Divine Psyche, Adam possesses that parental affection for his son that fitly symbolizes the love of the Divine Psyche toward him, which in turn symbolizes the love of God toward His eternally begotten Son. We conclude then that the educational Procession can not possibly be abrupted. The Human Reproductival Psychosis is a circle of four equal arcs and the parent that abrupts the Procession at any point of any quadrant commits in the sight of God a most heinously sinful abortion—and perhaps, probably, the later the abruption the more heinously sinful the act—at least in its objective consequences. The son of Adam therefore infallibly passes through the First Psychosic Procession and in this Procession inverts his psychical being as in the Gestational Procession he inverted his somatical being (existence). At birth his highest Psychical order of being is the lowest and the lowest the highest; and so of the intermediate orders. The new-born psyche in his parentally energized self-evolution gradually turns his inside out until in the completion of the Procession he enthrones his highest Psychical order of being over his

regularly descending orders and all over his soma. This is a Psycho-Gestational Procession and completes itself in an act of Psychological Parturition, after which he becomes a free, voluntary actor. He has become conscious of himself as a free moral Agent and of Adam's rightful authority over him. The son is now duly prepared to be led through the Moral Psychosis.

(9) The Moral Procession (from the parental side the Legal Procession). Adam, looking forward, has gradually prepared his son for free voluntary action, so that now when he lays on the self-conscious son the obligation of filial obedience no crisis is brought on. Will not the son freely and unhesitatingly accept Adam that he should rule over him and that without even a conscious self-negation? Yes, for the son's instinctive response to the loving, self-negating ministry of his parents has developed, in ever increasing measure, an answering filial affection for them. The sense of duty has been transfigured into a constraining love. The son is not regenerated except as his father receives a higher regeneration. But the Divine Psychological spirit of Adam dwells in the self-conscious self-surrendered son; or the self-conscious son dwells consciously in the Divine Psychological womb of Adam. And here is a miracle; a self-conscious life within a self-conscious life and the lower life perfectly free, yet thinking the thought, willing the will, and reciprocating the love of the higher or enveloping life. So the son's life here is a moral gestational Procession. And as the physical fœtus dwells in the physical womb, its self-activities being set free and sustained by the corresponding self-activities of the mother, even so the self-conscious son dwelling fœtus-like in the Divine Psychological womb of Adam has his moral self-evolution infallibly set free and sustained by corresponding self-activities of Adam's enveloping Divine Psychological being.

(10) This Moral Procession concerns itself (in its later stages) with the incarnation of human thought, feeling and will in Nature which involves the forward carriage of Nature

toward its final perfection. The Divine Psyche's thought was embodied (realized) in Nature; the Human Psyche's thought is embodied in the extension of Nature. Or the Divine Psyche created Nature; the Human Psyche Procreates Nature. Under the providential guidance and tuition of Adam and in his communicated strength, the son (his immediate offspring) begins the development of arts, sciences, institutions, literature and philosophy. Thus Adam and his offspring collaborate in the superimposition of a quasi Psychical World upon the Natural. And in this objective achievement the human Agents actualize in themselves a corresponding inner Psychical World. This great commission is not accomplished by Adam and his immediate offspring alone, but the successive generations are called as they arise into active co-operation in the work. Thus civilization, as a great snowball, the army of workers re-enforced by an ever enlarging number of accessions, increases as it is rolled down upon the succeeding generations. The motive actuating the freely confederated army is twofold: (1) Obedience unto Adam; (2) a benevolent desire to enlarge the being of the successive generations of offspring. And the "Desire" is reinforced by a sense of obligation to preceding generations for the dual benefit received at their hands—an objective civilization and the subjective potentiality to appropriate it and to transmit it enhanced to the next generation. In this Procession the moral nature of the offspring is evolved and confirmed. This Gestational Procession completes itself in the act of moral Parturition; the son is now vouchsafed a vision of the Son of God—and the vision is not without definite content; for the Pneumatically transformed Son of God is symbolized forth in Adam. The son of Adam, his moral nature having been thoroughly evolved in his passage through the Moral Psychotic Procession, is infallibly fortified against temptation. The Son (immediate offspring) morally reinforced from within and divinely inspired from without infallibly achieves a triumphant passage through the Ethical Procession. The Ethical Psychosis here involved

naught but the son's free acceptance of Adam his earthly father as the divinely appointed vicegerent of his heavenly Father. Heart and conscience readily validated the Divine Command; and the impeccable son yields himself to the vicegerency of Adam. This synchronously complete the earthly ministry of Adam and the merely human *Psychical Processions* of his immediate offspring.

(11) God, therefore, through the mediation of His eternally begotten Son, communicates in the *Subjective Progression Pneumatical Being* to Adam, in the first *Objective Progression*, *Divine Psychical being* to Adam's immediate offspring—and in the second objective *Progression*, human *Psychical being* to the Earth. The *Pontal Pneumaticosis* unites the co-products as soul with body; or, more properly, it maritally conjugates the co-products. For this differentiates the union of *Regenerational co-products* from that of *Generational co-products*. In *Progeneration*, however, both kinds of union are to be found. The union of the Positive and Negative elements of the two respective realms of being are maritally conjugated in the proximate products or embryos, while the union of the two embryos with each other and then with the ovum is a *psycho-somatal Conjugation*. Adam's union then in the *Pontal Procession* with his regenerate offspring and both with the regenerate Earth is marital rather than *psycho-somatal*. And the *Adamic Church* is the *Bride* rather than the *Body* of her *Ascended Lord*. And yet since the tie that binds Adam's Church to him is his *Pneumatical Spirit* who unites by indwelling, the church may be safely thought of as Adam's body. And it may be argued that, as the uncorrupted body is utterly obedient to the undepraved and regenerate soul it incarnates, so the *Adamic Church* indwelt of the spirit of her *Ascended Lord* will impeccably fulfill the mission He devolves upon her. Or, again looking at the relation between *Pneumatically transformed Adam* and his regenerate offspring as still that of parent to son, though not precisely exact—the impeccability of the Church may be corroborated.

tively established. If the Spirit of the Ascended Adam dwells energetically in his regenerate offspring, the church must dwell co-operatively in the Pneumatical womb of her ascended Lord; and the co-operation of the church, though utterly free, is at the same time necessitated and that by Eternal Law.

(12) The Mission of the Church is to complete the divinely devolved Mission, "Be fruitful and multiply and replenish the earth; and subdue it." The Church's missional Procession will fall therefore into so many successive Reproductival Processions as there are potential generations (less One) to be actualized and so many parallel Reproductival Processions in any generation as sexually paired (married) couples.

(13) So much for the first part of the Church's Mission—the Great Reproductival Procession—but how is the "Subduing of the Earth," or the Procession of Nature to be accomplished? Synchronously and incidentally. As Adam Pneumatically dwells in the Church energetically setting free her responsive self-activities, so the Church Divinely Psychically dwells in the human Psychically regenerate Earth, energetically setting free her responsive self-activities in such a manner as that all things work together for the good of the Church. That is the Divine Psychical Spirit of the Church works in the Earth's human Psyche to co-operate with the Church in such fashion as to assure her physical and mental conquest of Nature. But the Church's conquest of Nature is conditioned on her continuously free responses to the energetical promptings of the spirit of her Ascended Lord. The church, therefore, as an organism of free membral organs mediatorially achieves Adam's dominion over the Earth. When, therefore, the Great Procession of the Reproductival Processions of the Church completes itself, Nature's human Psyche will simultaneously have completed its reciprocal Processions. God, through the mediation of the Ascended Adam, will, in the subjective Progression, communicate Pneumatical Being to the Church and Divine Psychical being to the Earth.

And the Pontal Pneumaticosis will unite Divinely Psychically regenerated Nature with the Pneumatically transformed Church as body with soul. This the end. But every end is a New Beginning. Shall Regenerate Nature united as body with the Church maintain eternally a merely statical Estate? That is unthinkable. Then must the Church also merely maintain her achieved Estate, which is at least equally inconceivable. No, Nature incarnating the Divine Psyche must, after the manner of the Divine Psychical Adam, reproduce itself in another or a New World, and that in yet another, and so on through all eternity. The eternally begotten Son of God alone could have created Nature and generated the original Man; but is not the unshared prerogative of the Divine Psychical being communicated to Nature to enable her to procreate a New Nature and progenerate a New Man?

THE ESTATES OF BEING AND OF SELF-CONSCIOUSNESS.

1. Each Realm of Being attains a higher estate for each of the ascending Processions achieved. And the rising Estates register corresponding Evolutional modifications in the self-Consciousness of the Agent. Real self-consciousness is the possible achievement of Pneumatical Being alone, absolute self-consciousness is the exclusive distinction of God alone and is achieved in its primal Estate as the product of the First Pneumaticosic Procession wherein He becomes conscious of himself as self-differentiated into conjugal subjective-objective Being.

Every Estate of self-consciousness is conditioned on the Agent's cognition of his relationship to some person or creature (or both). The Divine Psyche achieves in the First Procession real unalienable but not absolute self-consciousness. He becomes in this Procession conscious of himself as sustaining a relationship on the one hand to the transcendent God and on the other hand to Nature, his creature. Self-

consciousness below the absolute, is moral self-orientation; and all Estates, even of human self-consciousness, have as their supreme end self-orientation with respect to God. Self-consciousness then in any generated or progenerated being advances in reality with the Agent's subjective achievement of increasingly essential being.

2. (1) The Primal Estate of God, the absolute Pneuma, is pure insidedness, absolute subjectivity, or extraneously unconditioned consciousness.

(2) Through the First Pneumaticosic Procession, God raises Himself by absolute self-evolution into the second or self-conscious estate of Pneumatical Being. He becomes conscious of himself as self-differentiated into conjugal subjective-objective pneumatical Being.

(3) Out of this Estate God arises by absolute self-evolution (as He generates His Eternally begotten Son, the Divine Psyche) into the Third Estate of Being, characterized by the consciousness of Himself as the generator of the Divine Psyche.

(4) God arises out of the Third Estate through His inspiration and providential guidance of His Son in his instinctively obedient passage through the First or Creatival Psychosic Procession into the Fourth Estate of Being—characterized by His consciousness of Himself as rightful Lord over His Son, and over His creature, Nature.

(5) God in the exercise of His rightful parental authority devolves on the Son the filial obligation of obedience, "Let us make man in our own image, after our likeness," and He therein achieves the Fifth Estate of Being and its allied Estate of self-consciousness. He actualizes in consciousness His primacy in the Godhead.

(6) God energetically guides His obedient son in his generation of Adam. Communicating Pneumatical Being to Him; and therein achieved a higher estate of the Divine trinity and the self-consciousness attendant thereon.

(7) God now energetically inspires His Pneumatically transformed Son as he providentially guides instinctively obedient Adam through the First human Psychosis Procession; the Son therein achieves Pneumatical self-consciousness. God is self-differentiated into three persons—the Father, the Son and the Holy Spirit—and self-integrated into *one* God. Does this mark the final achievable Estate of the Divine Being? The limit of God's exaltation? Certainly the objective ground of His exaltation is not to be limited to the Creation of this world. And if it be granted, as of logical necessity it must, that the extension of the objective ground presupposes the corresponding subjective exaltation we must conclude that there can be no end to the advancing estates achievable in the Divine Being.

THE ESTATES OF THE DIVINE PSYCHE.

3. (1) The primal Estate of the Divine Psyche is conscious being.

(2) Out of this estate the Divine Psyche rises by divinely energized self-evolution into the second or self-conscious estate.

(3) He now freely subjects himself to the Will of God and generates Adam, thereby enthroning Conscience. Because of his obedience Pneumatical being of the primal estate is implanted in him. And the Third Estate of Divine Psychical being and the First Estate of Pneumatical Being are achieved.

(4) The Regenerate Divine Psyche providentially guides and energizes (through the medium of his Divine Psychical being) Adam in his passage through the First Human Psychotic Procession. And the Son of God therein achieves (at the same time) the second or self-conscious pneumatical and the Fourth Estate of Divine Psychical being.

(5) Out of this Estate the Divine Psyche rises (by the revelation of himself to Adam as the will of God with respect to the trinal man) into the third estate of pneumatical Being

and the Fifth Estate of Divine Psychical Being. He here leads Adam through the Ethical Psychosis. His command (on its positive side) is, "Let us progenerate the human Son in our image, after our likeness." Adam obeyed by Negating the forbidden alternative.

(6) The Regenerate Divine Psyche communicates Divine Psychical Being to Adam, human Psychical being to Eve and human animistic being to the Earth; and therein achieved the Fourth Estate of Pneumatical Being and the Sixth Estate of Divine Psychical being.

(7) The transformed Divine Psyche energizes Adam's Reproductival Psychosis and achieves the Fifth Estate of Pneumatical Being and the Seventh and final Estate of Divine Psychical being.

(8) The Pneumatically transformed Divine Psyche communicates Pneumatical Being to Adam and Eve, Divine Psychical being to Adam's immediate offspring, and generic human Psychical being to the Earth; and therein achieved the Sixth Estate of Filial Pneumatical Being.

(9) The Pneumatically transformed Divine Psyche energizes Adam in First Pneumaticosic Procession and therein achieves his Seventh and provisionally final estate of Pneumatical Being.

THE ADVANCING ESTATES AND REALMS OF ADAM'S BEING.

4. (1) The Primal Estate of Adam is Conscious human Psychical Being.

(2) From this Estate Adam divinely energized passes up through the first Psychotic Procession into the Second or Self-Conscious Estate.

(3-1) Adam enters and passes through the Ethical Psychosis and thereby achieves the Third Estate of human Psychical being; and because of his obedience Divine Psychical being of the primal Estate is imparted to him. That is,

Divine Psychical being of the primal Estate is embodied in human Psychical being of the Third Estate.

(4-2) Adam divinely energized achieves the Second or self-conscious Estate of Divine Psychical being; and his human Psychical body responsively energizing rises as it is raised into the Fourth Estate of Human Psychical being.

(5-3) In the Progeneration of his immediate offspring he achieves the Fifth Estate of Human Psychical being and the Third Estate of Divine Psychical being.

(6-4) As Adam providentially and energetically guides his offspring through the self-evolutional (mental-moral) Procession he achieves the Sixth estate of human Psychical being and the Fourth Estate of Divine Psychical Being.

7-5-1. Adam now devolves upon his morally confirmed offspring the obligation to accept him as the vicegerent of the Divine Psyche, whom he symbolizes; and his impeccable offspring acknowledge him to be their Lord. Adam therein achieved the Seventh Estate of human Psychical being, the Fifth Estate of Divine Psychical being, and He is Pneumatically regenerated.

ADAM'S POST ASCENSION MINISTRY.

5. (5-1) The Primal Estate of Pneumatically regenerated Adam is Conscious Pneumatical Being implanted in Divine Psychical being of the Fifth Estate.

(6-2) Adam ascends up on high and therein achieves the second or self-conscious Estate of Pneumatical Being and the Sixth Estate of Divine Psychical being.

(7-3) As Adam energetically guides his Church, he achieves the Third Estate of Pneumatical Being and the Seventh Estate of Divine Psychical being.

(4) Adam through the mediation of his church communicates Divine Psychical being to the morally confirmed offspring as they arise and accept his vicegerency; and therein achieves the Fourth Estate of Pneumatical Being.

5. Adam communicates to his Church on the completion of its mission Pneumatical Being and to Nature Divine Psychical being; and therein achieves the Fifth Estate of Pneumatical Being.

THE ADVANCING ESTATES AND REALMS OF ADAM'S REGENERATE SON, THE CHURCH.

6. Adam's Son (immediate offspring) is regenerated on the free subjection of himself to the Will of God and is therein raised into the body and bride of the Ascended Adam. The Church of Adam is Instituted and as such is indwelt of the Spirit of her ascended Lord. The Church is constituent of free individual members, or organs; and is therefore an organism whose integrity or solidarity is secured by the ever indwelling and energizing Holy Spirit proceeding from the Father through the Pneumatically transformed Adam. Now man is a triune being. Therefore every individual member of the Church is in posse a member of an inferior human trinity. If we conceive Adam's immediate offspring to have been but one man and one woman, they (regenerated) constituted the original church whose simple mission it was to reproduce themselves in offspring. Following in the footsteps of Adam, they would have progenerated offspring, providentially guided them through the First Psychotic Procession, energized their moral development, revealed themselves to them as a symbol of their common ascended Lord and on their self-subjection to him, mediated to them the regenerating energy of the indwelling Holy Spirit. The original Church would thus have reproduced itself. It would then in like manner reproduce itself (at one remove) in the next succeeding generation; and so on to the last. The mission of the Church in this Dispensation would then express itself in a Great Procession of Reproductival Processions on the completion of which the Church would be Pneumatically and Nature Divine-Psychically regenerated. Adam delivers up his mediatorial

office and God Himself dwells in the Church; and regenerate Nature is united with the Pneumatically transformed Church as body with soul. This the Palingenesis—the end; but every end is a new beginning. The regenerate church indwelt of God achieves Pneumatical Self-Conscious as it energizes Nature's First Divine Psychosic Procession. In this Psychosic Procession Nature's Divine Psyche achieves in the subjective Progression self-consciousness and in the objective Progression the Procreation of his existential body in a new-Nature (Cosmos). The Church admitted into the eternal counsels of God delivers the Divine Command to Nature's self-conscious Divine Psyche, "Let us make Man in our own image, after our likeness." Nature's Divine Psyche freely obeys; and in the subjective Progression Progenerates a New human psyche, and in the objective Progression progenerates the corresponding human body. And soul and body are united in a new man, the father of a new race. And the obedient Divine Psyche is Pneumatically regenerated. And so the great Procession continues to its completion to repeat the steps taken by our own world in its great Procession.

THE ADAMIC SOMA.

7. The Soma of Adam does not belong to the second realm of existence as does the creature Nature but to the Third. Adam's Soma existentially transcends Nature by one realm; it is Nature reduced to a microcosm and transformed by the involution of a higher or human element into it. It will be recalled that Adam's soul and body were respectively generated in the subjective and objective Progressions of the Second Divine Psychosic Procession. They were therefore co-ordinate Products—the subjective product being one realm higher than the objective. They were counterparts the one of the other. The Soma was produced by the downward metamorphosis of the soul (or psyche); or the soul by the upward matamorphosis of the body. Of course it is understood that the Divine Psychosic Procession originated in the

subjective Progression and consequently the soul was not prepared for the body but the body for the soul. The Adamic soul and body though separated by a realm have a one to one correspondence; the soma is the objective side (outside) of the soul; and embraces just so many orders of existence as the Psyche orders of being. The soma was made to measure and exactly fits the soul. In the completion of the Pontal Procession the soma is not wrapped as a carnal vestment about the Psyche, but united without fusion (order for order) with it—as outside with inside. The soul and body of Adam constitute the individual man and cannot therefore be normally separated; but on the contrary the soma is to be raised from realm to realm as the soul ascends towards its maker. The functions of the soma can be reflected adequately only in terms of its relations to Nature. It will readily be recalled that Nature is the orderly product of the objective Progression of the First Divine Psychosic Procession; in the co-ordinate subjective Progression the Divine Psyche rises through the six orders of self-cognition—from self-intuition to self-reciproception (inclusive). This inner orderly progression of thinking or cognizing the self has its outer or objective progression in the creation of Nature. Now the Divine Psyche in his Primal estate is Conscious Divine Psychical Being and therefore must in order to achieve self-conscious differentiate himself into conjugal subjective-objective Divine Psychical Being. There was involved in him by Divine generation the sex-distinction (in potency), of his Pneumatical Parents; and this sex-potency is actualized in the First Divine Psychosic Procession—which is a self-evolutional or a self-inversional Procession, culminating in an adolescent and moral self-consciousness. The conscious orderly inner realization of self has its outer counterpart in the orderly creation of Nature; but since this conscious realization of the self is predicated on the orderly cognition of self, Nature may be defined as the ordered expression of the Divine Psychical mind (thought, feeling and will).

In the Divine Psyche's generation of the human soma, Nature is lifted into the Third Realm of existence; and united with human psychical being, or with Pneumatical Being lowered to the Third realm. The soma is at once the human psyche metamorphosed downward and Nature upwardly metamorphosed and is therefore the mediator between the two. But all mediation involves a Procession; and therefore the Somaticosis mediates between the human Psychosis and the Cosmicosis. Which Procession, the higher or the lower, the Psychical or the Somatical, originates or superinduces the other? Obviously the latter. The Psyche is shut up within its carnal self; it turns its outside to Nature; and therefore can hold no communication with the cosmos except through its physical organs.

If Adam through his Somatical side is energized by and energizes the Cosmicosis, he is on his Psychical side immediately energized by the Divine Psyche; and he therefore becomes increasingly conscious that Nature is the word of God to man—which fruits on the completion of his First Psychotic Procession in his thorough preparation to intuit, behold and commune with God as self-revealed in His eternally begotten Son. In self-subjection to the will of God Adam Negates the Desire provoked from below and therein achieves complete dominion over his soma. He is Divine Psychically, Eve human Psychically, and Nature human animistically regenerated. Adam actualizes his Divine Psychical being as he completely reproduces himself in his Son (immediate offspring), and this Great Procession transforms his human Psychical being into Divine Psychical being and his Soma into human Psychical being. His Pneumatical Regeneration transforms Adam's Divine Psychical being into Pneumatical Being, and his human Psychical into Divine Psychical being and Adam is translated into the presence of God, whence he completes his ministry to the Church on Earth as hereinbefore set forth.

PART IV.

CHRISTIANITY THE PROGRESSIVE EX- PRESSION OF ETERNAL LAW.

“Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thou shalt be subject to thy husband, and he shall rule over thee.” “And unto Adam He said, Because thou hast hearkened to the voice of thy wife, and has eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”

1. The utter lack of conformity of the above theorized History of Man, based on the Hypothesis of Adam's loyal passage through the Ethical Psychosis, with his actual history, abundantly establishes the “Fall of Adam,” as an indisputable fact; and therein corroborates the Bible account. We might well afford to rest our case here. But Sin is the foundational fact of Christianity; for if there were no real Fall, there was then no necessity for the incarnation of the Son of God in the Son of Man, and Christianity is reduced to naught but a beautiful though eviscerated system of morals. Therefore we shall not omit to theorize or rationalize sin and its entrance into the world. This our scheme of thought enables us to do with all the cogency of a mathematical demonstration. Let us first review in relation to each other the methods of Generation and Progeneration, of creation and procreation—that we may the more readily see the Fall of Adam in its Psychotic Procession.

2. To Distinguish Generation from Progeneration. God, the Self-conscious Pneuma, generates the Divine Psyche and the Divine Psyche generates the Human or Adamic Psyche; and Regenerate Adam Progenerates his human Psychical Son. The Generational Process is analytical, or projectional, and conforms in mode with the second step of the

Antithetical Procession; the Progenerational Process is likewise analytical, or projectional, but conforms in mode with the Diathetical Procession. The same relation holds of the respective Synthetical steps. In the lowering of His Being in the Divine Psyche, God, the self-conscious Pneuma, by self-evolution differentiates Himself into potential Filial objective Being and into potential parental subjective Being, and projects the potential Filial objective Being down to and through the First Focal point (zero) a distance equal to that of the antefocal process. In the passage through the Focal Point the Projected objective Being empties itself of the last vestige of Pneumatical Being and a new and lower realm of Being is generated, namely, the Divine Psychological. In like manner the self-conscious Divine Psyche generates the third and lowest Realm of Being—the Adamic Psyche.

3. Now regenerate Adam, Divine Psychically self-conscious, can only project his potential human Psychological offspring down to Focal Point (zero); that is, he is able merely to reduce his human Psychological being to an unconscious embryo; he cannot project it below the Focal Point and therein generate a Fourth Realm of Being. Adam merely multiplies his human Psychological being in his offspring. Creation and Procreation are discriminated by the same differentiating principle. The Divine Psyche raises the Absolute Naught up to the Focal Point (zero), creating space; and up through the Focal Point, progressively creating the rising orders of Nature. Next the Divine Psyche, now self-conscious and therefore an Ethical Agent, obediently raises Nature up to the Focal Point (zero), thereby reducing it to an embryo; and up through the Focal Point to its necessary limit therein progressively creating the Adamic Soma—the microcosm sublimated or transformed. Existence raised to the Third Realm meets Being lowered to the Third Realm; and the two co-products are united as soul and body, as inside and outside, as subjective and objective, the body as the perfect counterpart of the Soul. Now Adam can reduce his body

merely to the Focal Point (zero), therein reducing it to a somatical Embryo; he cannot by any means pass this embryo up through the Focal Point into a Fourth Realm of Existence; for the Diathetical Procession has no Focal Point, the zero being the extreme limit of the Projection.

4. It is to be noted that the Projectival Procession is the exact measure of its Complementary Procession; for the Synthetical Procession embraces and reunites the terminal products of the Analysis. The Synthetical Procession, when both subject and object are reciprocal Agents, may be designated by different terms, as we may wish to place the emphasis now on the subject, now on the object. When we would put the emphasis on the subject or initiator of the Analytical step the Procession may be distinguished as Projectival; when on the object, as the centrifugal Procession. When in the Synthetical step the emphasis is to be placed on the subject or initiator who seeks to recover or retrieve the projected being, the Procession may be distinguished as the Recuperative; when on the object-agent, as the Centripetal.

5. If then the Projectival Procession measures exactly the *Reach* of the Recuperative Procession could God have through the sole mediation of His Eternally begotten Son, the Divine Psyche, recovered to Himself fallen Adam? To answer this, we must clearly see what Adam's fall involved. Adam was duly prepared for entrance into the Ethical Psychosis by his instinctively obedient Passage through the First Psychotic Procession, wherein he achieved not only self-consciousness, but also the evolution of himself into a moral estate characterized by the presence and active agency of all the *simple* virtues. His fall of logical necessity involved the antithetical Negation. That is, in Falling Adam not only passed his moral nature down to the Ethical Focal Point or zero (the embryonical estate), but down through the Focal Point to an immoral Estate, the antithesis or opposite of that whence he fell. In descending to

the moral Focal Point he recovered morally his primal Projectival Estate, but with an opposite Ethical potentiality; and in passing through and below zero the simple virtuous estates are transformed into Evil Estates. He is thus an entire Procession below his Projectival Estate. The Divine Psyche mediating the Pneumaticosic Recuperative Procession is too short by one entire Procession to reach fallen man. God must by the Eternal Laws of His own Being lengthen His Recuperative Procession by the addition of a perfect, sinless human Psychosic Procession. This can be legitimately accomplished in the incarnation of the Son of God, the Divine Psyche, in a sinless, holy "second Adam"—the Moral Man, the Genus Homo.

6. Adam's sin consisted in his wilful, premature entrance into the Reproductive Psychosis, which entailed three penal consequences: (1) His own death; (2) the death of his offspring, and (3) the ruin of Nature.

7. In yielding to, instead of normally negating, the sexual "Desire of the Soma," he abnormally lowered in himself his divinely generated being and subordinated it under the anima, or living principle of his soma, and thereby shut out God from his vision. Because Adam alienated himself from God, God exiled him from communion and fellowship with himself. Under no circumstances or conditions are the judgments of God capricious or arbitrary; on the contrary they are always founded upon the eternally necessary principles of absolute truth and righteousness.

8. But how was his unborn offspring involved in the necessary penalty consequent on his forbidden and premature entrance into the Reproductive Psychosis? Being had reached in Psychical Adam the lowest normally possible realm. It has been demonstrated that the descending scale of Being and the ascending scale of Existence had met and united without fusion in Adam; and that Adam did not possess, without regeneration, the power to utter or project his generated psychical being, in its unbroken entirety, in off-

spring. The premature begetting of offspring, therefore involved on his part some kind of fissional process of psychical propagation. In leaving himself poorer it progressively impoverished his offspring to the remotest generation—in respect both of the soul and the body.

9. The ruin of the Natural World followed for this reason. Adam's wilful subordination of his psychical being under the vital principle of his soma enthroned the latter. But the raising of the Soma to full participation in the immortality of the regenerated Psyche was conditioned on its complete subordination under the psychical being of Adam. In consequence of the fall of Adam, the Soma and the subjected Psyche found their Common Life in the Natural World. This resulted in the hypostasis of the Natural World; and Adam became a Godless sensualist. But the Divine Psyche in the generation of Adam placed man between himself and Nature. Adam was thus raised into the mediator between the Divine Psyche and Nature. Now Nature was destined to be transcendently raised into the highest realm of Being through the freely obedient mediation of Man. Adam's moral defection abruptly the destined elevation of Nature into the next higher realm; and man became an insulator instead of a mediator between the Divine Psyche in his transcendental energizings and Nature. Without transcendental attraction and active co-agency Nature became top heavy, fell with Adam and devolution and disintegration set in. Thus the total collapse of Man and of Nature impended. But for the Divine intervention eternally decreed Nature would have reduced itself to the absolute Naught.

10. And herein lies the one theory of the existence of evil in the world. Nature whether as the mere creature or as sublimated and epitomized in the Adamic Soma is not only innocent of an inherent principle of levitation but possesses the opposite or contrary principle of gravitation toward the absolute Naught, whence it sprang. And the strength of

this devolutional principle is proportional to the height of the realm of existence it has attained. The peccability of Adam lay in his soma. In Adam's original sinless estate there was enfolded in his somatic constitution the possibility of sin. That is, Adam's liability to sin lay in his flesh. And this seems to be the Doctrine of the Apostle Paul. A doctrine which in no wise involves the Divine responsibility for the presence of evil in the world; on Adam alone rests that responsibility. For Good and Evil have Normal Processional analogues in physical levitation and gravitation. The latent tendency of all physical bodies to fall toward the earth, back into mere matter, is divinely implanted in Nature only to be overcome or negated. The tree grows, the bird flies, man stands or walks by overcoming his gravitation toward the earth. So in the benevolent plan of God Adam was dowered with the psychical principle of Levitation, inherent in each realm of lowered being, toward his divine source. Thus arose the conflict between the flesh and the soul which conditioned the Ethical Psychosis. And as "being" of any realm is stronger than "existence" of any realm Adam was under no necessity to yield to the "Desire of the Flesh." The principle of evil inherently latent in the soma existed but to be negated; and Adam had the divinely given ability to win the victory over his existential nature. God therefore in no real sense bears the responsibility for the *actual* existence of evil in the world. Adam deliberately, and with full knowledge of its consequences to himself at the least, chose to introduce it into this wonderfully beautiful world, the very work of the Divine hand.

11. Man lowered his being in the Fall, and subordinated his psychical to his somatical Reproductival organismic system; thus alienating himself from God. There lay in fallen man no power of self-restoration. And God could not because of His immaculate holiness save man in his sin. If man therefore is to be saved, he is to be saved from sin; and that involves the great central truth of the Gospel, namely,

that the mode or manner of man's salvation must faithfully express the Divine Moral Character; else God would be self-involved in sin. Thus we find the burden of the Apostle Paul in his letter to the Romans to be the vindication of the righteousness of God's plan of salvation through "Faith on Jesus Christ."

12. The Bible Doctrine of sin may be brought into bolder relief by the rational exposure of the fallacies that lie concealed in the several worldly conceptions (or rather misconceptions) of sin. Now it is well to note that the Bible Doctrine of sin has been reflected above and rationally established, notwithstanding the somewhat prevalent theological Dictum that "to rationalize sin is to justify it." God in his wondrous Providence has permitted scepticism in all its forms and disguises to thrive for a time that the Church may be provoked to the most strenuous efforts to overcome all such heretical teachings. As witness the occasional causes that called forth the impregnable fortress of Truth, the Pauline Theology.

13. There are three worldly Conceptions of Sin, that may somewhat Arbitrarily be distinguished as: (1) The Bald Evolutional Doctrine of Sin; (2) the Deprivatal Doctrine of Sin; and (3) the Pantheistical Doctrine of Sin. These, it is believed, comprehend all the Theories of sin thus far advanced by the sin-blinded mind of fallen man. They will now be considered in order and logically disposed of.

14. The Evolutional Doctrine of Sin. The bald Evolutionalist holds, of course, that man is the highest product of extraneously unaided evolution. Man as an individual, or as the genus, is at any given stage, as good as he can be. Man may be in his ascending stages good, better, best; or retrogressively he may descend the ascended scale but cannot fall below the lowest rung. There is, in the thought of the evolutionist, no proper descending scale—no bad (ill or evil), worse, worst. Now this Doctrine of Sin—if a doctrine that denies the possibility of human sin can be fitly

so distinguished—is the logical consequence of the evolutionary theory of creation. The protagonist of this hypothesis postulates, without logical authorization or consistence, a Primordial Protoplasmic life. The burden rests on him to justify in reason his postulate. This he cannot do. And furthermore the theory advanced in these pages of creation and of human generation stands, it is confidently believed, irrefutably grounded in enlightened human reason, and unequivocally confirmed by the Bible account. Therefore the evolutionary doctrine of sin falls with the evolutionary hypothesis on which it is grounded.

15. The Second, or Privatal, Doctrine of Sin has not even a quasi rational principle to rest on. It posits the relation between good and evil to be that between heat and cold, abstractly considered. From this viewpoint cold is but the partial or total absence of heat. The total absence of good in any person would reduce his moral life down to but not possibly below zero. By consequence no greater punishment than annihilation could overtake the most contumacious sinner. Furthermore this theory involves, in the case of the election of the lesser of two goods, the validation of the lesser good without taking into the account the immoral rejection of the higher good. No possible answer could be offered to this objection that would not implicate the practical denial of the freedom of the human will and the non-existence of the human conscience. Again, the analogy is false and the conclusion fallacious. A subjective and an objective process are not thus comparable. Heat and cold abstractively considered are diathetives; but when lifted into the subjective realm they become antitheses or real opposites. Heat is then above and cold below zero (the body-temperature); they are now related to each other as Plus to Minus. Cold is as real to the physical organism as heat; and as thus subjectified they perfectly symbolize the relation between good and evil. The fallacy in the Privatal conception of sin is exposed and the dangerous Doctrine effectually disposed of. But we now

approach the last and most insidious of the worldly Doctrines of Sin.

16. The Pantheistic Doctrine—held by some ministers of the gospel, disguised as “the Fall upward,” “the Ethical Birth of the human Race,” or the “evolution of the human conscience.” This Doctrine avowedly conceives Evil as the opposite of Good; and thus far coincides with the Bible Doctrine. The pantheist correctly holds that evil is related to good as the minus to the plus; and then falls into the grievous error of applying subjectively the objectively scientific fact that plus is the product of minus times minus. From this false procedure he logically argues that since a given simple quantity must pass down to and through zero to reach the minus estate and thence up to and through zero to attain the plus estate, so man (as individual or genus) can achieve a Positive Righteousness only by an actual passage down into and up from the corresponding Negative Estate; in other words, man can embody the good only through the actual Commission and Repudiation of Sin. Herein lies hidden a dangerous fallacy—the very fallacy that beguiled our first mother in the “Garden of Eden.” “And the serpent said unto the woman, ye shall not surely die; for God doth know that in the day that ye eat thereof; then your eyes shall be opened; and ye shall be as gods, knowing good and evil.” In this historic example the great Adversary veiled himself in the serpent; in the modern instance he disguised himself as an angel of intellectual light in the person of perhaps the profoundest philosopher that civilization has in its age-long course produced. Can it possibly be without deepest significance that the highest reach of the sin-blinded human mind confirms the Doctrine of the Adversary? He rethought the very thought of Satan. Can man think the thought of God without divine fellowship, or the thought of Satan without satanic fellowship? Let us rationally expose this fallacy. The Analogy is again false. The subjective and the objective processes are here (as in the last case) non-comparable.

The fallacious conclusion is reached by the failure sharply to discriminate between the subjective and the objective operations of the human mind; between the agent and the object on which the mental action operates. In theorizing the circular process wherein a given simple quantity is transformed into a minus quantity and thence transformed into a plus quantity, the self of the thinker does not objectively pass down to and through zero into the minus estate and thence up to and through zero into the plus estate. Let the mind be distinguished from the soul as its function, then it may be said that the mind in its objective process accompanies or ideally moves the object operated on through its entire circular process; and thus mediates the birth of the soul into a higher psychical estate. It has been demonstrated that in his hypothetically successful passage through the Ethical Psychosis our first parent was constrained to proceed through a morally rational process which though of higher order was in perfect analogy with the rational process wherein the plus-minus genecept is achieved. Temptation overcome does not involve guilt, but quite the contrary. Even the incarnate Son "was tempted in all points like as we are and yet without sin." It is the normal office of temptation to open our eyes to the "knowledge of good and evil;" and it is the necessary office (function) of temptation yielded to, to close the moral eye to "the knowledge of good and evil"—to abort the conscience. The Ethical Psychosis reviewed will disclose the fact that the hypothetically obedient Adam passed himself only in the thought-process down to and through zero, and up to and through zero by the deliberated rejection of the evil. The Ethical Psychosis was completed in a Parturitional act. Adam was hypothetically born an ethical being knowing good and evil, loving the good and hating the evil. The conscience theretofore functioning implicitly was enthroned above the will; and then and thereafter functioned Explicitly. There was no abortion but a perfectly legitimate Parturition—a veritable enthronement of conscience. But,

as has been demonstrated, Adam yielded to the temptation; and therein actually passed himself as subject-object down through the moral zero into the morally minus estate—into an estate the moral opposite of that of the Divine Psyche. He thus became the embodiment of evil, or evil personalized. Evil is in essence personal as is its antithesis good. Adam morally died in the commission of sin. He could be lifted out of this estate of moral death only by a moral resurrection. Could he have resurrected himself? No, for to eradicate or extirpate sin, he must have projected it forth from his highest self; this he had become unable to do even in thought, for he knew not good and evil; evil was to him good and good evil; he could not but project evil in his actions, and evil objectified in conduct involves its corresponding subjective validation. Like good evil grows by what it feeds on; it takes root downward as it bears its poisonous fruit upward. The highest worldly Doctrine of Sin is thus in its order successfully set aside as utterly untenable; and the Bible Doctrine, heretofore positively is herein negatively affirmed. It is scarcely necessary to say that Christianity rests as superstructive on the Bible Doctrine of Sin as its logical and actual foundation. Destroy this foundation and Christianity collapses—nothing but a sublime yet exotic and therefore impracticable system of ethics remains. And yet there are not a few ministers of the Gospel (?) that secretly or avowedly reject this fundamental Doctrine of the Bible, teaching implicitly or explicitly that the sin of our first father was a Myth, or a Fall upwards—a legitimate birth into the moral world or a veritable and necessary self-evolution into the Ethical Life. “Cursed be he that doeth the work of the Lord deceitfully.”

GOD'S GRACIOUS YET BOUNDEN PROVISION FOR
THE RECOVERY OF THE LOST WORLD.

1. It has been irrefutably demonstrated that a failure on the part of hypothetically regenerate Adam to forestall the abrupture at any point of the Great Circular Reproductival Procession would have been a most heinous sin against God and his offspring.

2. Now, it is no irreverence to affirm that when God in His wondrous Love undertook to raise the creature into sonship, He did not overlook the adventurous or contingent features involved in the solution of the greatest problem, that up to this stage, could confront omniscient omnipotence, namely, the free agency of Man. It is not irreverent even to affirm that foreseeing Adam's possible or actual defection He was utterly unable (legitimately) to prevent or forestall it.

3. But was not God foreseeing the Fall under moral obligation to *Himself* but *not to fallen man* or to the lapsed and unrestrained creature to make adequate provision for the recovery of the lost world? Unquestionably yes. But it is not to be understood that moral obligation resting on God in any sense involves restraint or constraint of His absolute Freedom. Moral obligation and perfect moral freedom meet and unite in the Divine Character and are but different aspects of his Ethical Being.

4. But granting that God is self-bound to make an adequate provision for the recovery or retrieval of the lost world to Himself, is He able to effectuate his moral obligation? Yes, otherwise the Divine Being would be divided against Himself; and the unity and integrity of His Being would be annulled, which is absurd.

5. Now are there more ways or methods than one whereby He can make this provision? Let us show the inadequacy of all conceivable ways but one; and then the complete adequacy of that. If we fail not in this, we shall have achieved a rational demonstration.

6. Now God's Processions are always Progressive and never retrogressive. We may then conclude that He can not again on this planet create a human Soma—that Procession having been forever transcended. The Procession at which He has now arrived comprises three Progressions and their respective products must be: (1) Divine Psychical being; (2) human Psychical being, and (3) human Animistic being (existence).

7. It is too obvious to argue that it would be morally impossible to God to communicate Divine Psychical being to disobedient Adam or his adult Son (involved in sin) and that therefore He could not communicate human Psychical being and human Animistic being respectfully to Eve and the Earth.

8. For three all sufficient reasons, God could not have communicated these three descending co-products to any given progenerated foetal life: (1) The Recuperative Reach had been by necessary law adjusted to communicate the Primal or Conscious Estates of the descending realms of being respectively to the adult man, the adult woman and the Earth; it could not, therefore, span the additional distance, so to say, to the foetal life; (2) but if this "distance" could be spanned, the three co-products could not be united and embodied in the foetus; for it already embodies the lower two realms of being—the human Psychical and the human Animistic; and (3) last the highest product could not morally be incorporated in the foetal life because of the presence in it of propagated sin.

9. Now suppose God could legitimately lengthen the several co-ordinate Progressions by reducing the several co-products or realms of being respectively and synchronously down from the Primal or Conscious Estate to the subconscious or embryonic Estates, why may not these co-products (thus reduced) be united without fusion and embodied in the unfertilized unimpregnated ovum—without doing violence to the moral or logical laws of the Divine Being?

There is in its unrelated self no reason why the co-products might not thus be embodied in a human ovum.

10. But would such an incarnation prove to be an altogether Adequate Provision for the recovery of the lost world? No, for the being communicated in regeneration perfectly counterparts the next lower realm (self-evolved) given in generation. The Divine Psychical being communicated must exactly counterpart Adam's human Psychical being, but not that of the triune man—not that of the generic man, the Son of Man, the Genus Homo. Now, the Son of God, the Divine Psyche, in the totality of his being alone counterparts completely the Son of Man. Now, then, if we may be permitted to postulate the adequate self-sacrifice of God and the freely loyal Kenosis of the Son of God, we shall be able to rationalize the incarnation of the Son of God in the Son of Man—one mighty to save lost Man and the Cosmos. But is not God limited by the laws of His own Being—by laws that He of all beings can least afford to transgress? Yes, most assuredly. But may there not be a higher law of Being than we in our reflections have thus far explicated? Yes—the law of Self-sacrifice, the major limit of Love, the miracle of Grace, if you will; and yet the crowning, the exalted complement of Law that completes the infinite Fullness of the Divine Being—the fulfilment of Law that alone can complete His transcendently beautiful character, His supreme glory.

THE INCARNATIONAL PROCESSION.

THE FORMAL PROCESS.

(1) The Thesis: The Divine Trinity in Holy Counsel contemplating the Fall of Adam and the impending Collapse of Creation, is Posited.

(2) The Analysis—The Posited Complex Estate is Negated: The Father through the ministry of the Holy Spirit devolves on the Eternally Generated Son the supreme Com-

mission to recover the man-wrecked works of His hands. This differentiates God into the three persons of the Godhead with respect to the several offices they are to discharge. This an Analysis. The utterly loving and loyal Son without Ethical deliberation actionally accepts the great Commission, which in its Godward side effects a perfect synthetical conspiracy and on its manward side issues in three co-ordinate Projectional Progressions which severally pass down to and through their respective Primal or Conscious Estates to their several embryonical or subconscious Estates. The subjective product is the eternally generated Son of God reduced to an embryo; the first objective product is the generic human psyche reduced to an embryo; and the second objective is the generic human anima reduced to an embryo. That is the subjective product is the Son of God in a sense that hypothetically regenerate Adam was not; and the First objective product is the Son of Man (the genus homo) in a sense that the human Psychical Adam was not; and the second objective product is the generic human anima in a sense that Adam's was not. The subjective is in embryo the Divine Psychical Son of God in his totality of being; and the first objective product is in embryo the Son of Man in the sense of embracing Adam, Eve and their Son—the human race progenerate; and the second objective product is in embryo the generic human anima in the sense of embracing the living somatic principles of the first man and woman and their offspring to the last generation.

The Pontal Procession completes itself in uniting without fusion the several co-products; the embryonic human psyche is embodied in the embryonic human anima and the embryonic Divine Psyche in the embryonic human psyche and this trinal product in the elect ovum. Therefore the final product is the Theanthropos in embryo. The Son of God (in posse) and at the same time the Son of Man (in posse). He is in himself as the Son of Man, all humanity. His commission shall not then be to progenerate a new and faultless race, but

to recover from sin unto holiness them that accept their graciously proffered places in him.

(3) *The Synthesis:* The Synthesis is the logical complement of the Analysis. The Analysis functioned in the projection forth of the several co-ordinate products and was therefore a Procession of three Progressions. The Synthesis must overcome the Analysis, must recover or "Recuperate" the several projected products. These products constitute a trinal embryo embracing three realms of being—the lowest or Somatical is superimposed upon the Human Psychical and the Human Psychical upon the Divine Psychical. It is then in respect to its several Realms of being an inverted trinal embryo. The inversion of this inversion then is the office of the complementary synthesis. But the inversion of this inversion involves the Progressive inversion of each embryonic Realm of being, beginning with the lowest or outmost and ending with the inmost or Divine Psychical realm. And even here the Synthetical or Recuperative Procession is but provisionally complete. It was God who sent His Son to be incarnated in the Son of Man and His Son is not only to be raised up again into heaven, but he is also to bring in his train the Son of Man, and he in turn to draw in his train his redeemed Church, and that again in turn to be followed by the transformed Cosmos. Let us reflect in a general way these successive Processions, beginning with the Gestational Procession. The Foetal Soma answering perfectly to the generic human Psyche (in embryo), which it at once counterparts and embodies, is the generic human soma inverted. Its lowest order of existence is outmost and its highest order inmost; and it evolves or inverts (turns its inside out and its outside in) itself in the Gestational Procession even as the son of hypothetically obedient Adam did. Parturition completes this Procession. Within this Physical Procession the embraced human Psychical embryo synchronously evolves out of the subconscious into the Primal or Conscious Estate. This is only the individual and not the generic consciousness.

Since the human Psyche only as generic counterparts the embodied Divine Psychical embryo, the consciousness of the latter cannot emerge save as the former achieves its generic consciousness. As the body lacks merely growth and development and the Divine Psychical being can emerge only as the human generic consciousness is achieved, we may give our entire attention to the advancing Processions of the Human Psyche. The Holy child passes the first several Processions as the hypothetically sinless son of Adam did. In the passage through the First Human Psychotic Procession he achieves his Filial Self-consciousness with respect to his earthly parents and enters the moral Psychosis, effecting a triumphant passage through it, discharging the duties of a faultless Son; underlying this purely human Procession and upwardly energizing and thereby exalting it, functions implicitly the Ethical Procession which now emerges in explicit functioning. The youth passes through it impeccably yielding perfect obedience to his heavenly Father. Now He hears the Divine vocation to special service and promptly responding is duly inducted into the most exalted office, and abundantly accredited by the Holy Spirit's descent upon him. But not yet does he know himself as the Son of Man, the "Genus Homo," much less as the Son of God. He is therefore to be led up by the Holy Spirit unto the wilderness to be tempted of the Adversary. To rationalize this temptation it is necessary to differentiate it from Adam's Ethical Psychosis. Adam was unregenerate a mere man, yet potentially the Father of the Human Race. His temptation is prematurely to reproduce himself in offspring and thereby to actualize the Genus Homo in humanity. The Son of Man, the real Genus Homo, is as yet conscious of himself as merely an individual, his generic Self-hood, not having been upheaved into his consciousness. His temptation must then be to assert his individual interests and ambition. Alike, from Adam and from the Son of Man in their respective hours of Trial, all Divine Transcendental influence is with-

drawn and yet abundant and ready to be freely extended either in response to the weakest cry of Faith for help. Again, Adam had no Divine being implanted and functioning implicitly in him to afford him unsought support from below. On the other hand, the Son of Man embodies the Son of God, whose uprising energizing toward consciousness upholds him (the Son of Man) so that he can not say "Yes" to the Tempter; and at the same time enables him in faith to claim the promises of God. The Son of Man, incarnating the Son of God, is, therefore, impeccable and effects a triumphant passage through this Ethical Procession; Adam was not infallible and wilfully defaulted. In yet another respect the two temptations differ. Adam was divinely commanded not to do an evil act; the Son of Man is solicited to do an evil act (acts) not explicitly forbidden but inconsistent with the office he has assumed. In this temptation three appeals are made to the Son of Man; the first appeal is made to his physical appetite; the second to his susceptibility of pride, and the third to his personal ambition. In the formal reflection below the three are combined in one and the emphasis is logically laid on the relation of the Son of Man to the Tempter.

THE FORMAL PROCESSION.

(1) The Thesis: The Son of Man deliberates, "Shall I not say No" (to the Tempter).

(2) The Analysis—Ante-focal Process: "If I do not say No" (to him), "I must say Nothing, or I must say Yes." This brings the Son of Man (in thought) down to the Ethical Focal Point.

The Analysis—Post-focal Process: "But I cannot say Nothing (to him), therefore I must (deliberatively) say "Yes."

(3) The Synthesis—Ante-focal Process: "But I cannot say Yes" (to him), therefore I shall have to say Nothing or No" (to him). This brings the Son of Man (in his deliberation) up to the second Ethical Focal Point.

Synthesis—Post-focal Process: “But I cannot say Nothing (to Him), therefore I shall and do say No” (to him). The victory is won. In his passage through this Procession, the Son of Man by Negating the claims and ambitions of his individual Manhood, achieves his Primal Generic Consciousness; and the Son of God (incarnate) his Primal or Conscious Estate.

In the next, or ministerial Procession, the Son of Man and the Son of God (incarnate) co-function in perfect conspiracy. And, of the two Processions, it is the Divine that is superior to and determinative of the Human. The Theanthropos in this Procession completes the inversion of himself. The Son of Man is subjected under the (incarnate) Son of God; and the subjection of the Son of Man is a free self-subjection, and yet free only as the (incarnate) Son of God works in the Son of Man to will and to do of his good pleasure. The two persons of the Theanthropos are one in every thought, affection and deed, and this fellowship is exalted as the two processions proceed; and in their completion each person achieves self-consciousness. The incarnate Son of God relates himself to God the Father, to lost Man through his body, the Son of Man, and to himself as sexually Self-Differentiated. The Son of Man relates himself (the Genus Homo) to God the Father through the incarnate Son of God, immediately to the incarnate Son of God as his rightful Lord, and to the fallen Human Race.

The Parental Desire and Purpose of the Son of God, incarnate in the Son of Man, is to reproduce himself completely in the Son of Man, in order that the Son of Man may reproduce himself (Divine Psychically transformed) in a redeemed offspring. And this Self-reproduction here as elsewhere can be achieved only through the two Processions—the Projectival followed by the Recuperative.

Likewise, it is the loving desire and loyal purpose of the Son of Man to reproduce himself through the mediation of his Human Psychically transformed Soma in a redeemed off-

spring. And this again can be accomplished only through the two Processions—the Projectival and the Recuperative. That is, he must project his Soma from him into death and then recover it (by transforming it) back unto himself.

The Ethical Psychosis of Adam completed is transformed into the Reproductive Psychosis. The impending Crucial Procession is the Son of Man's Ethical Procession transformed and will be found to be an essentially Ethico-Reproductive Procession. Here the son of Man to be projected forth is an ethically free co-agent in his own projection forth, which declares this to be the last and highest Ethico-Reproductive Procession.

Now God lays upon the Theanthropos the Sin of the World; the Theanthropos—the Son of God, the Son of Man—assumes the world's sin.

THE CRUCIAL ETHICO-REPRODUCTIVE PROCES- SION.

THE PROJECTIONAL PROCESSION.

THE FORMAL PROCESS.

(1) The Thesis: God the Father and the Theanthropos in Communion with each other is Posited.

(2) The Analysis—The Posited Estate is Negated: God devolves upon the Theanthropos the obligation of Death as the penalty of the world's sin. The Theanthropos assumes the penalty. The Father's fellowship is withdrawn and the Theanthropos freely suffers death. The Son of God, incarnate, accepts the death of alienation from the Father, and from the Son of Man by projecting him forth from himself. The Son of Man, inwrought of the incarnate Son of God, freely accepts the death of alienation from the latter and through him from God and separation from his Soma by projecting it from himself into death.

(3) The Synthesis: This is a Recuperative Procession. The several Projections are to be recovered; the incarnate

Son of God is to be raised into a higher community of being with God, the Father, from whom he was projected into alienation; so the Son of Man is to be raised into a higher community of being with the incarnate Son of God from whom he was projected into alienation; so also the soma is to be raised into a higher community of being with the Psychical Son of Man from whom it was projected into death. As the freely accepted death of the Theanthropos was a Progenerational Procession, so the Resurrection of the Theanthropos is a Regenerational Procession.

Because then of the utter obedience of the Theanthropos, God, through the mediation of His eternally generated Son, communicates in the subjective Progression Pneumatical Being to the recently incarnate Son of God; in the first objective Progression, Divine Psychical being to the Son of Man; in the second objective Progression, Human Psychical being to the dead Soma; and in the third objective Progression, the human somatic anima to the Earth. And the "Raise" in the several cases forms a true proportion. The one time incarnated Son pneumatically transformed is raised up into heaven whence he had set out on his wonderful mission of Love; the Son of Man Divine Psychically transformed and in a human Psychically transformed body and himself indwelt of the Pneumatical Spirit of his ascended Lord, loyally begins his post-Resurrection Ministry, with absolute dominion over the Earth his outer body. This statement is predicated on the established fact that co-products are in the Pontal Procession united without fusion as body with soul. The four co-products can be more conveniently united perhaps by bringing the lowest product to the next higher and the two combined to the yet higher, and so on. Bring the Human Anima communicated to the Earth into union with the next higher product, the Human Psyche; and these two (united) into union with the next higher product, the Divine Psychical being; and these three (united) into union with the next higher product, Pneumatical Being, and we can see that

God through the Resurrection of the Theanthropos has re-established communication with the very outmost works of His hand.

The risen Son of Man reveals himself to his Disciples as the fulfilment of Prophecy, and is believed on. This completes his Post-Resurrection Ministry, and the ascended Son of God mediates the communication of Pneumatical Being to the risen Son of Man, Divine Psychical being to the believing Disciples, and human Psychical being to the Earth. The Pontal Procession unites the co-products; the Church is united on the one side with her Ascended Lord as his body and on the other side (as soul) with the Earth which she is to inherit. Or to put it in another form, at the moment of the completion of the Son of Man's Earthly Ministry, the four co-products—the ascended Son of God, the Divine Psychically transformed Son of Man, his human Psychically transformed soma, the human animistically regenerated Earth—constitute a descending series of relay stations, which enables God legitimately to send His appropriate Message of Love to each and every creatural Realm, the works of His hand. Through His ascended Son (who in its transmission is raised into the Third Estate of Pneumatical Being) to the Divine Psychically transformed Son of Man He sends Pneumatical Being; the Son of Man relays Divine Psychical being to his human Psychically transformed Soma; and his Soma in turn relays Human Psychical being to the Earth. Or, to put it in our more familiar form, the Ascended Son of God mediates in the subjective Progression Pneumatical Being to the Divine Psychically transformed Son of Man; in the first objective Progression Divine Psychical being to his human Psychically transformed soma; and in the second objective Progression Human Psychical being to the human animistically regenerated Earth. The Pontal Procession completes itself in uniting without fusion the several co-products; and a Line of more intimate communication is established between God and the several Realms, the creatures of His hands. But,

as thus presented, there is no obvious provision made for the regeneration of His faithful Disciples. The Son of Man is generic embracing all humanity and when his human Psychological being (now his transformed soma) is Divine Psychically transformed, the Disciples, who by faith lay claim to their places in him have, as comprehended within his transfigured humanity, Divine Psychological Being communicated to them; that is, he mediately communicates this regenerating grace to them as he by the appropriation of the Pneumatical Being imparted to him ascends up into Heaven. The Pontal Procession completes itself in uniting or conjugating the Co-products. And the Disciples in their regenerate or Divine Psychological being become the Body and Bride of their Pneumatically transformed and ascended Lord. The Christian Church thus instituted is an organism of free and equal individual or membral organs, having their one principle of solidarity in their Common Lord. There is one exceedingly important implication that for some readers may require an explicit statement and the proof to sustain it. The Christian gains by regeneration more than he lost in the fall of Adam. He gains a higher and broader Divine Psychological being, and, therefore, a closer community of being with God the Father, than could have been possible through an obedient Adam. Triune Man and not Adam was the Son of Man to be raised by regeneration into the Divine Sonship; and the progenerated individual could have been no more than a unital organ of the human Son (one of the persons of the human trinity). The Son of Man, incarnating the Son of God, is in himself the trinal man; and, therefore, all that find their place in him by regeneration are given the power to become the Children of God, heirs of God and joint heirs with the glorified Son of Man. The Son of Man as generic, or all-embracing humanity, rose from the dead and therein potentially raised the entire fallen race out of spiritual death. The Son of Man as generic human soma was raised from the dead and therein potentially raised not the individ-

ual bodies of the fallen human race only, but also the body of the collective human Race—the Earth. In the ascension of the Son of Man up into Heaven every lost creature potentially ascended. And that is the all-sufficient theory of the atonement.

Upon the Christian Church now integrated into an organism, constituent of morally free organs, and as such conjugated (as brides) with her ascended Lord by the indwelling Holy Spirit—is devolved the high commission of communicating God's glorious Gospel Message of Love to the Lost Human Race and of witnessing to its supreme efficacy in their own personal lives, and finally of subduing the Earth (the body of the human race) under the dominion of regenerate Man, which involves the forward carriage of Nature to the highest possible perfection attainable in the present Dispensation. But the Church is not to arrogate to herself independent Primacy. She is but the bond-slave of her Lord, who works in her to will and to do of his good pleasure. And so far only as the Church in her organismic entirety and in her individual organic units is utterly self-subjected to the will of her Lord can she finally bring to perfection the Kingdom of God on Earth. It is God in the person of the Holy Spirit indwelling the Church that does the work and not the Church or Christian Worker. And yet God could not accomplish the great commission without the free co-operation of the Church. It is the mother that sustains the foetal life, and under God all the glory is hers; and yet she can sustain it only as the foetus appropriates and assimilates the graciously afforded nourishment. To God rightfully belongs all the glory, and yet He graciously rewards the obedient Church or Christian with life and that ever more abundant. In devotedly seeking the furtherance of the Kingdom of God the Church or Christian legitimately grows in grace. This growth in Grace is an age-long Procession and is known as Sanctification; and its final Product is the complete renovation, the perfect restoration of the fallen yet regenerate

human Psyche to its pristine purity and the finished self-evolution of the Christian's dual being (human and Divine) into their highest power. Sanctification is the legitimate product of inexorable Law; and as such it will hereafter be adequately reflected. For the present let it suffice to adduce a very important contributory Factor in the divinely benignant recovery of fallen man from sin unto holiness; namely, the Fœtal regeneration of the offspring of real Christians. Hypothetically regenerate Adam's offspring were not regenerated in the womb; nor could that have been legitimately achieved even by God. Divine Psychical being had never been reduced to an embryo; and the recuperative reach was just sufficiently long, so to say, to impart conscious Divine Psychical being to the soul of obedient Adam, and to his obedient adolescent offspring. But, in the incarnation of the Son of God, the Divine Psyche, in the totality of his being, was reduced to an embryo and embodied in the fœtal Son of Man. So that it cannot be thought unlawful or miraculous for God to reduce the appropriate Divine Psychical being and implant it in the fœtus of the offspring of real Christians. To do so could not contravene the holiness or the justice of God; for is He not bound by holy covenant to accept any deed done unto Him; and is not the Christian's offspring begotten in faith unto God? More assuredly if that were possible it could not transgress the Law of Love of Him who promises that He will withhold no good thing from them that serve Him. And, above all, the Bible teaches, as the writer construes it, that the children of Christians are born in the Church and are holy or saints. In the Son of God's fœtal incarnation the children of Christians are assured of fœtal regeneration. As Christians participate, at appropriate stages, in the Death, in the Resurrection, in the Ascension and in the Glorification of Jesus Christ, so their children participate in the fœtal incarnation of the Son of God.

THE PALINGENESIS.

The Great Sanctificational Procession completes itself and God, through the mediation of the exalted Son of Man, communicates Pneumatical Being to the Church and Divine Psychical being to the Earth; and the Church ascends up into heaven, or the heavenly kingdom of God is let down upon the Earth. And the commission, now devolved upon the God-indwelt Church, is to energize Nature's Divine Psyche in the reproduction of his outer or cosmic body in a new cosmos and in the reproduction of his inner or human Psychical body in a new Adam (Man).

The foregoing reflections will be re-presented in brief along with the citation of the related Bible truths, to the end that the perfect harmony of the Natural Revelation with the supernatural shall be adequately exhibited.

PART V.

THE INCARNATION OF THE SON OF GOD IN JESUS THE SON OF MAN.

“God so loved the World (Kosmos) that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life.”

“Then said I, Lo, I come to do Thy will, O my God. Yea, Thy law is within my heart.”

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus.”

“The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”

The three Progressions of the overshadowing Pneumatic Procession communicated the three co-products—the Divine Psyche, the generic human Psyche, the generic human anima (each reduced to its embryo)—to the purified and generically transformed ovum in the womb of the elect mother. And the Son of God is incarnated in the Son of Man. The incarnation of the Son of God in the Son of Man secures the impeccability of the latter; and the impeccability of the Son secures the salvation and indefectibility of the believing or Elect, and the restoration and final perfection of Nature. In the event that none of the fallen race would believe on and accept the risen Son of Man as Lord and Saviour, then humanity should be saved in Jesus, the Genus Homo; but the entire fallen human race would be lost and the recovery and perfection of Nature be rendered legitimately impossible. Therefore God “Swore and will not repent.” “Thou art a priest forever after the order of Melchisedec.” “This man, because he continueth forever, has an unchangeable Priesthood;” and with him God covenants that he shall be the “first born of many brethren.” “He shall see of the travail

of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

THE ADVENT.

"And she (Mary) brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn." "And the angel said unto them [the shepherds]: Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The Gestational Procession normally completes itself in the act of Parturition; the holy child is born.

THE DEVELOPMENT OF THE CHILD INTO MANHOOD.

"And the Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." "Wist ye not that I must be about my Father's business?"

As an individual child Jesus passes through the First or Filially Self-Conscious Psychotic Procession, the second or moral Psychotic Procession and the Third or Ethical Procession, and in the last he consecrates himself to the service of God.

THE VOCATIONAL PROCESSION.

"Now when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the Heaven was opened and the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from (out of) heaven which said, Thou art my beloved Son; in thee I am well pleased." Jesus as an individual Man here consecrates Himself to His Messianic Ministry.

THE TEMPTATION OF THE SON OF MAN.

“Then was Jesus led by the Spirit into the wilderness to be tempted of the Devil.” This, the Ethical Psychosis into which Jesus, the Son of Man, is led. Because of the uprising influence of the as yet sub-conscious Son of God whom he incarnates, Jesus achieves a triumphant passage through the temptation. He is susceptible of temptation and yet impeccable, because sustained from beneath by the germinant Divine Psyche. His mission is not to progenerate offspring—for he is the generic man—actually not potentially, the genus homo; but in co-operation with the incarnate Son of God to mediate the Divine recovery of fallen man. The Temptation of Jesus was, therefore, but the trial or testing of his loyalty to His Divinely devolved mission, which could initially be evinced only in his self-renunciation (self-negation); and in this self-negation Jesus, the individual man, achieves the consciousness of himself as the generic man (the genus homo); and the incarnate Son of God achieves synchronously the conscious estate of Divine Psychological being.

The victory won, he is for a season left of Satan. And Jesus went about doing good—he heals the sick, restores sight to the blind, hearing to the deaf; casts out demons; brings the dead to life again; preaches the gospel to the poor; and does all things in the name of the Father, to whom his impeccably beautiful life also bears infallible witness. In this Procession Jesus is inspired of the incarnate Son of God, who therein achieved self-consciousness and is thereby enthroned upon the Son of Man (his body).

THE CRUCIFIXION AND DEATH OF OUR LORD.

“Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”

“The cup which my Father hath given me, shall I not drink it?”

“No man taketh my life from me; I have power both to lay it down and to take it up again.”

There were three Agents then that took part in the bringing about of the death of our Lord: (1) God, who required his life of him, who gave him the “cup” to drink; (2) the Theanthropos himself, who obediently drank of the divinely proffered “cup;” (3) the Jewish Church under Satanic obsession and assisted by the Roman Government, who took and crucified and slew him.

God’s participation was both moral and benevolent. Moved by love for the world, God delivered up his own Son into the hands of his enemies—“to declare His righteousness, that He might be just and yet the justifier of him that believeth on Jesus.” Was God in this unjust to His Son, who “knew no sin?” No, for Jesus himself, in freest obedience, gave up his life to save the world, which he had solemnly covenanted with the Father to do.

Jesus’ participation in His own death. Can it be rationally defended as moral? Yes, for Jesus’ participation in his own death was not in any sense suicidal. It was an act of obedience unto death on the Cross; and all true obedience has for its major-limit actual death; and even death unto self is the gateway unto a larger life. Jesus, “for the joy that was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God.” The divinely sanctioned end justifies, and is justified by, the divinely sanctioned means. And again, it may be said that the salvation of man from and out of sin unto holiness is the greatest work and the highest glory of God. And the chief end of the Son of God as of the Son of Man is to glorify God. Jesus, therefore, stands morally justified in the laying down of his life at the behest of the Father in the establishment of the Kingdom of God on Earth. God laid upon Jesus Christ the sin of the world, which he,

in solemn covenant with the Father, freely assumed. The penalty of sin was twofold—the death of the soul and of the body of Adam. The death of the soul was a free and then an enforced alienation from God; and its consequence, in the absence of divine intervention, an endless moral deterioration; the death of the body, an enforced alienation from the soul and its consequent physical corruption and final disintegration. Now, Jesus assumed the penalties but not the actual subjective guilt of sin. God imputes the sin of the world to his incarnate Son; the Son consequently puts himself in the place or room of fallen man but without a trace of subjective guilt. So in the hour of Jesus' crucial suffering the Father withdraws from him His gracious sustaining fellowship, which was signalized by the outcry wrung from our Lord: "My God, My God [not My Father, My Father], why hast thou forsaken Me?" But notwithstanding the withdrawal of the Father's fellowship, his faith sustained him; for "when he had cried with a loud voice," he said, "*Father*, into Thy hands I commend my spirit;" and "having thus said he gave up the ghost (spirit)." In giving up "the Ghost," the Theanthropos Negated his Will to live. As the Son of God he projected His body, the Son of Man from himself; as the Son of Man, energized by the Son of God, whom he incarnated, he freely projected his body from himself. The Theanthropos thus paid the penalty of the self-assumed sin of the world. The Son of God suffered alienation from the Father and separation from his body, the Son of Man; and the Son of Man alienation from the Son of God and separation from his body. The dead but non-corruptible body suffered the physical penalty but not the consequence of sin—physical corruption. Jesus Christ did not take on himself the corruptible body of fallen man; but a body prepared by God for him in a Procession that transcended that in which the body of Adam was generated—therefore more perfect than the latter prior to his fall. Again, the body of our Lord was generic. For the

Son of Man by generation was in the Pontal Procession to embody or incarnate the Son of God, the Divine Psyche. Therefore, the human Psyche of the Son of Man was the generic human Psyche and his body answered generically to it. The Son of Man was in himself all men.

The Death of our Lord the Theanthropos was an Ethico-Projectional Procession. It was an Ethical Trial of the incarnate Son of God and of the Son of Man who incarnated him. The Son of God in free obedience suffers the penalty of sin; in the subjective Procession he wills the will of the Father in utter self-negation and projects the Son of Man from him; and in the objective Progression he energizes the Son of Man's self-negation—he works in the Son of Man to will and to do of his good purpose. And the Son of Man thus energized from above freely wills in the subjective Progression the will of the Son of God and projects his soma from him; and in the objective progression he withdraws animistic life from his body, which, bereft of its tenant, yields up its life to the executioner.

THE RESURRECTION OF OUR LORD.

“Christ was raised from the Dead by the Glory of the Father.” “Whom God hath raised from the dead.” He was raised by the Holy Spirit. “Now if Christ be preached that he rose from the dead,” etc.

The Ethical Psychosis of the Theanthropos was completely achieved in the freely obedient death of our Lord. Now this Ethical Procession was (as has been shown) essentially the First or Projectional Procession of a higher Reproductival Psychosis. The Regenerational Procession is, therefore, logically or lawfully consequent thereon. And the Scriptures so represent it. “And the third day he arose from the dead.” The three persons of the Godhead and the Theanthropos conspire. In God's recovery to Himself of the forsaken yet obedient Theanthropos, the Theanthropos must,

by law, freely and energetically respond to the parental energizings. So He could say, "No man taketh my life from me; I have the power to lay it down and to take up again." God, through the mediation of his eternally begotten Son, communicates, in the subjective Progression, Pneumatical Being to the forsaken Son of God; in the First Objective Progression, Divine Psychical being to the Son of Man; and in the second objective Progression, human Psychical being to the Soma. This the Resurrection.

The Pontal Procession unites the Divine Psychically transformed Son of Man with the Pneumatically regenerated Son of God, as body with soul. The spirit of the Son of God dwells in the Son of Man, or the Son of Man dwells foetus-like in the Pneumatical womb of the Son of God. The Son of God regenerate ascends up on high, the Son of Man begins his Post-resurrection ministry on earth. Now, because the Son of Man energized responsively in his resurrection, the Apostle could declare, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive again. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

Note.—The Resurrection of the human soul of Christ does not, as a doctrine, grievously offend the unbeliever; but the doctrine of the resurrection of his body is today, as from the beginning, to the Jews a stumbling block and to the Greeks an offense. And yet the resurrection of our Lord's body was not (in the ordinary sense of the word) a miracle at all. The resurrection of his body was not an unlawful or illegitimate procedure, but, on the contrary, naught but the validation of eternal Law. For the human soul and body of the Son of Man were the co-products of two co-ordinate Progressions of the Pneumaticosic Procession. The resurrection of the soul, therefore, involved the resurrection of the body, its lowered and externalized self.

The Post-Resurrection Self-revelation of Jesus to his disciples. In his ante-resurrection ministry Jesus revealed

himself to fallen man as the Son of Man. In His post-resurrection ministry he reveals himself as the Son of God. "And declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." No resurrection, no Son of God, mighty to save. Intellectual belief on the part of the disciples was necessitated; and their eyes were opened to see in the risen Jesus the all victorious Son of God; and they believed on him.

The Ascension of our Lord. The Disciples believed on the risen Son of Man and freely consecrated themselves to his service. This brought the earthly ministry of the Son of Man to its completion; and the Ascended Son of God, functioning in the Regenerational Procession, communicates in the objective Progression Divine Psychical being to the Disciples, and in the subjective Progression Pneumatical Being to the loyal Son of Man—thus raising him up on high, where he sitteth at the right hand of the throne of God—a Priest-King forever, with all power in heaven and on earth.

The Pontal Pneumaticosis of the Ascended Son of God completes itself in the union without fusion of the co-products. The regenerate Disciples are united, as the body with the soul, to their ascended Lord, the Son of Man. The Disciples are thus united without fusion with each other into an organism, whose integrating principle is the Holy Spirit, proceeding from the Father through the Ascended Son of Man. The mediated Holy Spirit dwells in the regenerated Disciples as individuals and as an organism. This organism is ecclesiastical and is known as the Christian Church, organized on the great "Day of Pentecost."

If the Holy Spirit mediated by the Ascended Son of Man dwells in the true Church, then the Church dwells in the Spiritual womb of the Ascended Son of Man; and this ecclesiastical Procession is Gestational. This Gestational Procession completes itself in a Divine Psychical Parturition. This would involve the moral rectification of the fallen human Psychical being of the individual members of the Church and

their transformation into the Divine Psychical image of their Lord—the perfect and complete moral sanctification and growth in grace of the free individual units (organs) of the Church.

The Ecclesiastical Parturitional act completed, the triune God functioning in the Regenerational Procession through the mediation of the Son of Man imparts, in objective Progression, Divine Psychical being to Nature and in the subjective Progression Pneumatical Being to the Saints. And the Holy Spirit proceeding immediately from the Father dwells in the Pneumatically transformed Church; or the Church dwells in the spiritual womb of God—an age-long Gestational Procession.

THE GREATER PROCESSIONS OF THE THEANTHROPOS PRESENTED IN BRIEF REVIEW.

1. The Eternally Begotten Son of God generates in the subjective Progression the Divine Psychical Son of God, in the objective Progressions, the Son of Man; and in the completion of the Pontal Procession unites them without fusion in the Theanthropos.

2. The Theanthropos as the Son of Man incarnates generic human psychical being in embryo in the generic human soma; and the Theanthropos as Divine Psyche in embryo is embodied or incarnated in the Son of Man. His higher being is within his lower and therefore germinates after it. The Primal (postnatal) estate of the Theanthropos is conscious human Psychical being and subconscious Divine Psychical Being.

3. The Son of Man, having passed through the Processions that related him to his earthly parent, becomes immediately conscious of God and freely acknowledges and obeys Him as Lord.

4. The Son of Man, as an individual Man, hears the call of God to Messianic service, and obeys in the presentation

of himself for baptism; the descending Holy Spirit attests the divine acceptance of his service and the voice from heaven proclaimed him the "beloved Son."

5. The Theanthropos, as the Son of God, rises into the Primal or Conscious estate of Divine Psychological being, and as the Son of Man he rises into the Primal or conscious estate of *generic* human psychological being as the latter successfully withstands the satanic temptations in the wilderness. Jesus proved himself impeccable in this hour of Trial because sustained and supported by the uprising influences of the incarnate germinant Divine Psyche.

6. The Theanthropos, as the Son of Man, rises into the Second or self-conscious generic estate of human psychological being as he yields himself as the organ of communication between the Divine Psyche, whom he incarnates, and the fallen human race. And the incarnate Divine Psyche rises into the Second or self-conscious estate as in obedience to God, he consciously descends into the Son of Man in order to communicate the truth to sin-blinded man. The incarnate Son of God thus bears fruit upward as he takes root downward in the Son of Man. He enjoys higher communion with God the Father as he unifies himself with the Son of Man and through him with the fallen race. So also the Son of Man achieves a higher fellowship with the incarnate Son of God as he descends to mediate the divine communication with lost man. This the ante-crucifixion ministry of the Theanthropos.

7. The Crucial Temptation of the Theanthropos: The incarnate Son of God and the Son of Man who incarnates Him are to pass together, in free conspiracy, through the final Ethical Psychosis. And each is infallible, utterly impeccable—the Son of God in His own strength, and the Son of Man through the inspiration of the Divine incarnate Son of God, and both are free in the obedience they are commanded to render. The Son of God freely submits himself to the first penalty consequent upon Adam's disobedience—

alienation from God; and the Son of Man, inspired by the incarnate Son, freely lays down his life, which involves separation or projection from the Divine incarnate Son and the death of the body. This Procession is the Son of Man's Ethical Psychosis transformed and raised into the higher realm of being. The Negation, the separation or the Analysis is actual. The Son of God freely suffers separation from God; the Son of Man freely consents to his projection from the Son of God; and this projectional feature is symbolized forth in the normal human pro-generational procession. This Procession is then an Ethico-Projective Psychosis. Now every true or legitimate Analysis has its complement in its co-ordinate Synthesis. A higher fellowship with God and a closer parental communion with the Son of Man is the divine reward promised the obedient Son of God not only transcendently but also corroboratively in the very laws of being. So, also, the Son of Man, crucified, and laid in the Sepulcher, awaits the legitimate resurrection to a higher filial union with the Son of God and through him with the Father.

8. The Resurrection of Our Lord: The Son of God in the hour of death (vicarious alienation from the fellowship of God) commits, through an infallible Faith, his spirit into the hands of his Father; and therein reaps faith's opulent reward—Pneumatical Being. He ascends into the bosom of the Father, from whence he, on his wonderful mission of love, had freely descended. And God the Father, through the mediation of His eternally begotten Son, communicates in the objective Progression Divine Psychical being to the obedient Son of Man as in the co-ordinate subjective Progression He imparts Pneumatical Being to the Son of God. As the Pneumatically transformed Son of God ascended up into heaven, so the Son of Man, dowered with Divine Psychical being, rose from the dead, the express image of the ascended Son of God. The ascended Son of God and the resurrected Son of Man enjoy a community of essence in their Common Divine Psychical being. They are related to each other as

Father to Son. The Son of God is to complete his mission from his exalted station on High through the ministry of the Holy Spirit; and the transformed Son of Man is to complete his earthly ministry as the mediator between the exalted Son of God and fallen man. This Post-resurrection ministry of the Son of man is Gestational. The Son of Man is enveloped in the pneumatical womb of the ascended Son of God, or he is indwelt of the Spirit of his ascended Lord.

9. The Post-Resurrection Ministry of Our Lord: The Transformed Son of Man energized by the Holy Spirit proceeding from the ascended Son of God reveals himself to his disciples as their risen Lord, the mediator between them and their ascended Son of God. In the free discharge of this mediatorial office the risen Son of Man is self-evolved into the Second or self-conscious estate of Divine Psychical being. And he bears this fruit upward as he takes root downward into his human psychical being. That is, he acquires dominion over his human psychical body. *Synchronously*, the ascended Son of God is self-evolved unto the Second or Self-conscious Estate of Pneumatical Being as he energizes the Son of Man in this Post-Resurrection Revelation of himself to Man; thus he reproduces in himself the eternally begotten Son of God. The eyes of the Disciples are opened and they see in the transformed Son of Man the Son of God, the complete fulfillment of the scriptures, and their Savior from sin unto holy filial fellowship with God. Their minds illumined by the spirit of their Lord, their intellectual belief in him as the Son of God is transformed into a child-like trust on him as their Savior.

10. The Ascension of Our Lord: The Disciples believe in the risen Son of Man and accept him as their Lord; and the Son of Man's earthly mission is completely fulfilled. And the Son of Man, because of his obedient self-revelation to his Disciples, is Pneumatically regenerated, and they, freely confessing him, have Divine Psychical Being imparted to them. Or to reflect his regeneration and that of his faithful disci-

ples in terms of the Pontal Pneumatosicosis of God, which comprehends and energizes the Reproductival Progressions of the ascended Son of God; energized by the Father through the ministry of the Holy Spirit, the ascended Son functions in subjective-objective Pneumatosic Procession—the subjective Progression communicates Pneumatical being of the First Estate to the obedient Son of Man; and the objective Progression imparts Divine Psychical being to the Disciples. The Pneumatically regenerate Son of Man ascends into the bosom of the Father; and the Divine Psychically regenerate disciples obediently assemble themselves in Jerusalem and prayerfully await the promised outpouring of the Holy Spirit—which is fulfilled in the completion of Pontal Pneumatosicosis—when they are united with the ascended Son of Man as body with soul.

11. The Pentecostal Outpouring of the Holy Spirit: This is accomplished on the Day of Pentecost. The Church is instituted; and is indwelt of the Son of Man, the now glorified Son of God, through the ministry of the Holy Spirit. The Church, then, is a freely obedient organism, comprising as many organs as there are freely obedient individual members. The indwelling Holy Spirit, proceeding immediately from the now glorified Son of Man, integrates the differentiated organs into an organism and unites the ecclesiastical organism with its Lord. “And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them, as it were, cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit.” Thus begins another Gestational Procession. The Church, constituent of free organs, commences its life in the spiritual womb of the glorified Son of Man.

12. The Glorified Son of Man’s mediated ministry falls under three distinct heads, or Processions: (1) The revela-

tion of God the Father to fallen man through the mediation of the Church functioning freely as his body. That is, the Church in the power of the indwelling Holy Spirit proclaims the Gospel. "And (they) began to speak with other tongues as the Spirit gave them utterance." "Now, when this was noised abroad, the multitude came together and were dumb-founded because that every man heard them speak in his own language." The Church here functions as the body of its Lord. (2) The mediatorial Regeneration of them that accept as their Lord the Christ preached them by Church. Here the Church functions as the loyal bride of her Lord. "Then they that gladly receive his word were baptized. And the same day there were added (unto the church) about three thousand souls." (3) The Indoctination and Sanctification of the saints through the maternal mediation of the Church. "And they (embracing those born of the church) continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer."

The Divine Procedure in the Recovery of Fallen Man:

(1) In the Fall Man subordinated his Psychical Being under his physical organism, he inverted his normal self, thereby shutting out the vision of God and hypostatizing nature. His provisional or tentative restoration to the pristine condition whence he fell will involve the ideal not the actual inversion of himself and the ideal subordination of Nature to God. It is to be noted that the inversion of man's normal being lowered his being into the *Realm of Evil*, whence he is non-self-Salvable. He knows not God but slavishly worships Nature. The Divine Psyche as a living personal lever is not long enough to reach man fallen into the *Realm of Evil*, nor is sin-blinded man able to know or to accept him as Savior were it possible for the eternally begotten Son to bridge the awful gulf that separates between the Holy God and the lost sinful soul of man. The living personal Lever is lengthened, to span the humanly speaking immeasurable

chasm, in the Theanthropos. But how shall man lying in the Realm of Evil know him or desire him when he comes? Therefore he comes only in the fullness of time, namely, when man has, in the divine providence, been duly prepared to accept (or to reject) him. This preparation can be accomplished only through the Divine Intervention. This Divine preparation of man for the free acceptance or rejection of the promised Savior embraces several Dispensations and introductory or connecting links; they are the Patriarchal, the Mosaic, the incarnate Son's earthly Prophetical and the Post-Resurrectional Dispensations.

(2) The Patriarchal Dispensation, or Procession introduced by the covenant of mercy wherein God, who "doth magnify his word above all his name" promised Adam and through Adam the human race that "the seed of the woman should bruise the head of the serpent." In visions and dreams God reveals himself and his will to the Patriarchs, and thus providentially leads them. Moreover by objective Miracles He seeks to remove from them the hypostatical obsession of Nature. In like manner in the Bondage of Israel in Egypt God sought to free his chosen people from the even more relentless subjective bondage to the Flesh. This Dispensation corresponds to the First Psychotic Procession of Adam's son.

(3) The Introductory Visional Procession and the Ethical Dispensation. God liberates his chosen people and "leads them like a flock by the hands of Moses and Aaron." God enters into a solemn covenant with his chosen people. He reaffirms his promise to give them eternal life through his symbolically revealed Son; they solemnly covenant "to observe his commandments to do them." And here is provided the most wonderful betokenment of the infinite love of God for fallen man. Failure on the part of his chosen people to keep their covenant is not to be fatal; but on the contrary is anticipated and graciously made the negative condition of their salvation. Through the great kindergarten school of the

Temple service, his people are made to apprehend in some measure the Immaculate holiness of God and by contrast the utter uncleanness of themselves. They go by proxy in the person of the High Priest, ceremonially cleansed, once a year on the great day of atonement, bearing the blood-sacrifice for their sins. They are thus made to realize that their sin separates between the Holy God and themselves; and they are thereby moved, the Divine Spirit co-operating, to look forward to the sinless and immaculately holy mediator symbolically betokened in the earthly High Priest and proclaimed by the inspired Prophets. By faith accepting the promised Savior, they have their sins blotted out as a thick cloud. Isaiah's experience in the beautiful vision divinely vouchsafed him (Isa. 6) typifies perfectly that of every repentant Israelite. "Then said I, Woe is me! for I am undone (cut off): because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts. Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin is purged. Also I heard the voice of the Lord." From all past sins the repentant and believing Jew is absolved. But law has not yet been transferred from the Tables of Stone to the believer's human heart. The believing Israelite under this Dispensation is salvable from inward sin only in death. Thus the Law is a schoolmaster to lead men to Jesus Christ. This Dispensation corresponds to the Moral Psychotic Procession of Adam's Son.

(4) The Ministry of John the Baptist and the earthly ministry of Jesus Christ to which it is introductory. The Baptist's ministry looked backward as well as forward; it functioned as a bridge between the Mosaic Dispensation and the earthly ministry of Jesus Christ. Its office was to bring to the Jewish consciousness their failure under the law to

achieve salvation from sin and to point them to "the Lamb of God that taketh away the sin of the world." John taught what the sinner should turn from and whom he should turn to for salvation from sin. Jesus, the Christ, having assumed in baptism the sin of the world taught men that Salvation from sin is to be achieved only in the complete Salvation unto holiness. He therefore taught them the humanly unattainable positive virtues; that a given action shall not only conform to objective law but also that it shall be the expression of a holy character. "Be ye perfect therefore even as your Father which is in heaven is perfect." Thus upon moral bankrupts he laid the supreme moral obligation and thereby convicts them of subjective sin, which deprived them of all hope of self-salvation. Having reduced them to this desperate extremity, he discovers himself to them as "the Way, the Truth and the Life," and declares that only in and through him could they attain unto holiness. But he now announces to them the astounding paradox, that he who is, the Way, the Truth and the Life, must suffer many things of the Elders, and chief Priests and Scribes and be killed and be raised again the third day. And because of this Prophecy he suffered the arrogant rebuke of a disciple. In reply he announced the universality of the Law. "If any man will come after me, let him deny himself and take up his *cross* and follow me. For whosoever will save his life (psyche) shall lose it; and whosoever will lose his psyche for my sake shall find it." Now the prophecy of his death and resurrection needs fulfillment in order to produce intellectual conviction on the part of his followers.

(5) The Prophecy Fulfilled. Our risen Lord reveals himself to his disciples and they recognize and acknowledge him as a true and properly accredited prophet of God. The death and Resurrection of Jesus Christ are to the disciples known facts which fulfilling scripture prophecy as well as his own validates his claim to be the Son of God, the Savior of men. Under the illuminating influence of his spirit the

disciples freely acknowledge him as their Lord; and he and they are regenerated by the ascended Son of God; the one Pneumatically, the other Divine Psychically.

(6) In obedience to their ascended Lord, the disciples, setting their earthly interests aside, gather at the appointed place and prayerfully await the descent of the promised Holy Spirit. Their loyal obedience is divinely acknowledged in the coming of the Holy Spirit proceeding from the Father and the Son, and they are, severally and as one, united to their ascended Lord and endued with the spiritual power freely to fulfill their great commission—"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

(7) Now each of the Disciples passed from spiritual death unto life eternal by way of the Cross; each died unto himself and was raised by regeneration into Divine Psychical being, each freely became a partaker in the death and by gracious consequence also in the resurrection life of his Lord. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." As the blood baptism of their Lord assured his resurrection, so the blood baptism (death to self) infallibly secured the regeneration (resurrection into Divine Psychical being) of the believing disciples. The regeneration of the repentant sinner is (as we have seen) the actual impartation to him of inalienable Divine Psychical being and this actually and organically and not metaphorically unites him to his Lord.

(8) Because the Son of Man is the Genus Homo not in potentiality but in very actuality—the Son of Man actualized in himself (in generation) the entire human race. Whatever he did and suffered was done and suffered by him as the actual head of the human race, and therefore for and in behalf of the fallen Man. He is the Leader and they that would appropriate the benefits of his vicarious passage through this

world unto God must of logical necessity take up their cross and follow him, the Author and Perfector, the Beginner and Finisher of Faith, and their passage must correspond procession for procession with that of their Lord.

(9) Sanctification of the Regenerate Human Psyche. In the Christian's regenerate or implanted Divine Psychical being there is no sin; but there remains sin in his human psychical being and his body is still subject to disease and death. The work of our Lord in the new born Christian is as yet incomplete. The fallen psychical being is to be renewed and transformed unto the image of our Lord's, and its body is to be transformed unto the image of our renewed psychical being. Evidently the transformation of our bodies is consequential on the renewal of our fallen psychical being. "I beseech you therefore, Brethren, by the mercies of God that ye present your bodies a living sacrifice holy, acceptable unto God which is your reasonable (rational) service. And be not conformed to this world; but be ye transformed by the renewing (renovation) of your mind (psyche), that ye may prove what is that good and acceptable and perfect Will of God" (which is completely personalized in the glorified Christ). Now Sanctification is the work of the Holy spirit, who energizes the self-evolution of the Divine Psychical being implanted or incarnated in the repentant sinner. The incarnate Divine Psychical being, in its self-evolution takes root downward in the human psychical being and bears fruit upward in self-conscious divine Psychical being; the human psyche set free by the energizing of his regenerate being breaks "the yoke of the Flesh off from its neck" through the indwelling power of the Holy Spirit; and then again in the strength of its ascended Lord ministered by the Holy Spirit the human psyche co-operates with his Divine Psychical being in positively good action. This process indefinitely prolonged issues in the complete dominion of the Divine Psychical being of the Christian over his human psychical being and his human psychical being over his physical organism. The

human psyche at the time of its regeneration though graciously granted the ability to make a righteous choice is still subjectively under the yoke of the Flesh and therefore dead in sin. And yet objectively justified by the imputed righteousness of his Lord, he is given through the ministry of the Holy Spirit the power progressively to achieve subjective righteousness, or entire sanctification. "But as many as received him to them gave he the power to become the sons of God, to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." But they are to work out their sanctification in co-operation with God. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." Because the Christian, though sinless in his regenerate being, is in his human psychical being still evil, the doing of a good action though wrought in him by God involves two processes, namely, the Negation or Repression of the evil impulse and the actional affirmation or expression of the corresponding divinely awakened good impulse. The Christian is commanded, "Resist not evil but overcome evil with good." He can break off his sins only by and through righteous actions. The leading evil propensions born of self-assertion are sensuality, greed, pride, hate, covetousness, cowardice, malevolence—these our inheritance from disloyal Adam. The corresponding virtuous propulsions, born of the instinctive self-negating obedience of Adam in his First Psychosic Procession and actually Negated or inverted in the "Fall of Man," are (in their simple estate) spiritually, generosity, humility, love, gratulation, courage, benevolence. The sin of self-assertion against God progressively transformed the original simple virtues into positively sinful estates. Then the sanctification of the regenerate human soul must involve the transformation of evil or vicious propensions into the Positive virtues. This the sinner is not able in his own strength to do. He may indeed and often does play one sin against another; as per-

sonal, family, or national pride against lying, dishonesty or cowardice. Man may *reform* his life with respect to any particular vice; but he can accomplish this partial reformation only through the mediation of an already stronger vice—he frees himself of one vice only to rivet more strongly the chains of another. This is true because all sinful propensions are begotten of the evil spirit of self-assertion; and they can only be overcome and transformed (in the sense that minus may be changed into plus) into virtues through the power of the Holy Spirit energizing the regenerate or Divine Psychical being of the Christian. If the self-asserting spirit of the fallen human psyche begets as its offspring the evil or vicious actions, so the implanted Divine Psychical being of the Christian begets as its offspring the corresponding virtuous action. Now, the channel of expression has been preempted in the preregenerate life by vicious actions; and because the spirit of self-assertion guards the door of the channel of expression, its offspring have grown formidable in their robust strength. Even the imparted Divine Psychical being is (unassisted) utterly unable to cope successfully with the strongly entrenched enemy. God alone in the person of the Holy Spirit is able to regenerate; God alone in the person of the Holy Spirit is able to sanctify the regenerate soul. And yet the Christian must work out his sanctification in a life of free and increasingly full obedience. The human co-operation, divinely energized and sustained, comprises two steps, which are: (a) The Evil Propension (asserting itself in consciousness) is Negated, Repressed, or Reduced to the focal point; (b) the correlative good is Affirmed or Expressed in appropriate action. The Negation of the Evil in its total or completed process half inverts the soul's inversion; it brings it up to the focal point; or it "breaks the yoke of the flesh off from its neck." The actional affirmation of the good in its total process brings the emancipated soul into dominion over the Flesh and perfects it as the inner body or organ of the implanted Divine Psychical being.

10. The co-operative functioning of the implanted Divine Psychical being in the sanctification of the Christian is likewise twofold: (a) The germinant Divine Psychical being in energizing the Negative or Repressional Process of the human psychical being does in its total Process Negate the spirit of self-assertion—brings to Naught the Parent of vicious propensions; (b) the Divine Psychical being in energizing the Positive or actionally Affirmative Processes of the human psyche actualizes in itself the Positive Spirit of self-sacrifice the parent of all the virtues which it has propagated through the freely conspiring human psyche.

11. Sanctification, the moral rectification and growth in grace of the Christian, then involves the progressive renewal or renovation of his fallen being and the actualization of his normally potential virtuous estates of being. He is “transformed by the renewing of his mind” (human psyche). And this is accomplished, as we have seen, by his co-operative Repression of evil propensions and the actional expression of the divinely inspired emotions toward the good. Expressed in brief form, the Law of Sanctification is: Suppress the evil, express the Good—in the appropriated strength of “God that worketh in you both to Will and to do.” “Who shall separate us from the love Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Now the work of sanctification is not for the present at least completed in the individual Christian’s earthly life. The body is still subject to disease and death, which last intervenes to arrest the process. Yet, at death, the Lord graciously completes the process and the departed saint awakes in the Divine Psychical image of his Lord. At

the second coming of his Lord he is to be pneumatically transformed and reunited with his resurrection body.

12. "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers lest I come and smite the earth with a curse." (Last word of the Old Testament.) But since the sanctified life of the individual Christian tends to overcome physical as well as mental disease may it not well be that in the long continued progress of Christianity the body may be restored in large measure to its forfeited health and strength and its sinful propensions be brought at least under negative control? The facts of the really Christian Reproductival Psychosis confirms this hope. The capital sin, the first-born of the spirit of Self-Assertion, is Sensuality, whose very heart is sexual impurity. The progressive transformation of the sensual soul into its pristine health and purity accomplished in sanctification as set forth above finds its efficient complement in the Christian Reproductival Psychosis. We found in the case of hypothetically regenerate Adam, that it was his regenerate or Divine Psychical being that enabled him to multiply his human psychical being without fission in offspring. Here the regenerate or Divine Psychical being of the Christian functions in like manner tending to overcome in the progenerated offspring the otherwise fatal fissional effects of the sin of our first parents; and the law thus operating in generation after generation progressively purifies the soul of the offspring of the successive progenerations. Now this reproductival restoration of the human psychical being to its original wholeness and purity seems to be not merely a necessary logical inference but also one of the most precious doctrines of the Lord Christ. The lesson, that the Church deepens and extends its sanctification through the Reproductival Psychosis, is taught in the Parable of the Growing Seed. "So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." The Palingenesis waits upon the coming of the heavenly harvest. And this becomes more certain when the Divine co-agency with the Christian in his progeneration of offspring is duly considered. The Reproductival Psychosis is only legitimately undertaken in obedience to the Divine Command—"Increase and multiply and replenish the earth." This command can be heard and obeyed only as the Holy Spirit energizes the Christian parents or as they dwell foetus-like in the womb of the Holy Spirit. The ideal Christian life in its highest or Divine Psychical being is a Gestational Procession, energized and sustained by the Holy Spirit. The presence and co-agency of the Holy Spirit progressively sanctifies the parents and also the progenerated offspring. The offspring begins its foetal existence in a purer condition than did its progenitors. That the progressive sanctification of the Christian race will finally issue in the progeneration of human psychical beings completely purged of original sin is the necessary inference both of philosophy and of Christian doctrine. The Palingenesis cannot come until sin has been overcome; for that involves the Pneumatical transformation of the believing human race, and the Divine Psychical regeneration of Nature. Again, sanctification is the joint work of our ascended Lord and of the regenerate co-active believer, the enthroned Son of God accomplishing his co-operative work through the ministry of the Holy Spirit, proceeding from the Father and the Son. This is then the Dispensation of the Holy Spirit and if this Dispensation falls short of final and entire sanctification of the Church, then it must in some sense be pronounced a failure.

13. The bodies of legitimately progenerated offspring tend to be relieved of the consequences of original sin; and more and more subjected under their increasingly purified

human psyches, they are likewise progressively restored to original physical soundness and health. But since the perfect purification of the human psyche must anticipate the complete restoration of the body, the latter must with the Creation await "the manifestation of the Sons of God" conditioning the Palingenesis. The Goal that conditions the Palingenesis is doubtless far removed from our attainment; but every advance brings us nearer its ultimate realization and inspires large hope for the christianized human race. Even now we may know that every son begotten of us unto God is of purer soul than ourself and divinely assured of salvation. It is perfectly safe to affirm that children begotten of Christian parents unto God are not as the children of others. Small respect they pay unto God, "Who breaks not this covenant nor alters the thing that has gone forth from His lips," that teach as Bible doctrine that all children by whomsoever begotten are alike and equally salvable with them that are born under the covenant.

14. The infant of Christian parents begotten under the energizing influence of the Holy Spirit with a somewhat purified soul and a measurably restored body will, if morally neglected and immorally assaulted from without, more certainly than Adam fall into actual sin. But God has most graciously provided against just this contingency. The infant born of truly Christian parents achieves the First Psychosic Procession (which is a human psychical Gestational Procession) in the human psychical womb of the parents. It is therefore not only shielded from all harm and hurt but sympathetically, affectionally and religiously energized in this Procession by its parents, who at the same time mediate the covenanted ministry of the Holy Spirit. Let it be understood, that no true education can be unmoral, much less immoral. Nature as the word of the Divine Psyche and therefore of God to man has not been superseded but only graciously supplemented by God's higher revelation of Himself in His Written and Living Words. Therefore Nature is

to be presented to the child of the covenant by its parents as the Primal Self-Revelation of God to Man. It is not extravagant to affirm that very often the finished product of the education of our day, even more than in the past, is actually disqualified to receive a vision of God through the medium of Nature. In order that the Christian parent (or tutor) shall approach perfection as a teacher, he must know God not only as He has revealed Himself in his Written and in the Personal Word but also as He has revealed Himself in Nature. The objection that Nature is out of joint, that she participated in the consequences of the Fall of Man, avails nothing; for supplemented by the higher Word, the knowledge of Nature as now existent confirms the revelation of God in Christ and furnishes abundant fundamental, existential symbols upon which the Christian superstructure may rationally rest. As Jesus saw Nature so should our children be taught to see it.

15. The human Psychological Gestational Procession completes itself in the Act of Parturition and the son becomes conscious at once of his moral free agency and of his filial obligation to his earthly father who affirms his right to rule over him. The eugenically born and well-trained son freely acknowledges the parental authority and the divine Psychological spirit of the parents is infused into the son; or the son is enveloped in the Divine Psychological Spirit of the father. And the moral Gestational Progression (answering to the Legal Dispensation) begins. The moral Gestational Procession (as thus arbitrarily distinguished from the Ethical) functions, from the parental side, in the moral instruction and government of the offspring and from the filial side in the free and loyal actional response of the son. This Procession completes itself in the act of more or less perfect moral Parturition.

16. The Ethical Psychosis. The act of moral Parturition accomplished, the son is prepared to receive the Gospel message, accompanied by the presence and agency of the Holy

Spirit, proceeding from the Father and the risen and ascended Son. The parents as an organ of the Church or the Church through its accredited messenger or both in loving conspiracy, preach to the son Christ and him crucified, the Savior of men. The son, however nearly he may have approached outward conformity to the precepts of the moral law, becomes conscious under the preaching of the Gospel energized by the Holy Spirit of his utter lack of inward conformity to Christ's standard of perfect holiness.

He is to choose between the service of the Son of God and the selfish acquisition of the world. Like Adam and the Son of Man he is led by the Spirit into the Ethical Psychosis; unlike them he is energized by the solemnly covenanted ministry of the Holy Spirit. For faith is the gracious gift of God. In the power of Jesus Christ he shares in his vicarious triumph over sin; and is by consequence Divine Psychically regenerated. The son thus becomes a membral organ of the Church, our Lord's bride, and as such is personally indwelt of the Holy Spirit.

17. The "Parable of the Growing Seed" has not been permitted to yield up its richest, most precious truth—the fœtal regeneration of the offspring of the Christian. No Branch of the Church universal teaches or has ever taught this great truth; and yet the doctrine seems to be clearly implied if not expressly taught in both the Old and the New Testament. Of course there was no fœtal Regeneration under the old Dispensation—there was not even an adult regeneration—for the reason that the Spirit that led and energized the Old Testament Saints was Divine Psychical and not Pneumatical, it not being legitimately possible that the Holy Spirit could be sent in regenerating grace antecedently to the Pneumatical transformation of the Son of Man. But there abounded in the Old Testament unmistakable promise and prophecy of Fœtal Regeneration under the New Dispensation. Let anyone who doubts open-mindedly study the scriptures of the Old and New Testaments in earnest quest for the truth on this

subject and it is confidently believed the Doctrine will become luminous of the truth and of the fatherly love of God in Christ Jesus, His Son.

This parable teaches that the Kingdom of Heaven grows like a germinating seed. While growth or development of any and every Procession of any and every Realm of Being and of Existence conform in a general way to the evolution of a seed, only the evolution of an embryo into a higher estate of being can be perfectly symbolized or parallelized by it. Now, the incarnation of the Son of God in the Son of Man was a real Fœtal Regeneration—the implantation of the Divine Psyche in embryo in the embryonic Son of Man. That is, the Son of Man was regenerated in the womb of the Elect virgin. In like manner the Divine Psychical being of Christian parents is reduced to an embryo and implanted in the human embryo in the womb of its mother, and that is fœtal Regeneration—the priceless gift of our heavenly Father in Christ Jesus. And its legitimacy cannot be successfully assailed; for even as the Divine Psychical being of the human parents progenerate the human fœtus, even so does the indwelling Holy Spirit multiply their Divine Psychical being in an Embryo. And thus the legitimacy of fœtal regeneration is established. And God cannot but do every good He lawfully can.

The Divine Psychical embryo of the regenerate fœtus is planted within its human Psychical being and the human Psychical embryo within the somatic embryo; and the evolution of the Fœtus involves its inversion. The human psyche is to come into dominion over its soma; and the Divine Psyche into dominion over its human Psychical body. While the Divine Psychical being of the Fœtus does not achieve its Primal or Conscious Estate until the human psyche accomplishes its successful passage through the Ethical Psychosis, it is by no means a negligible factor during the period of its submergence. On the contrary it is an increasingly active and influential factor in the progressive renovation and trans-

formation of its immediate body the human psyche, who mediates or transmits the divine influences to the soma. But it is especially the function of the submerged Divine Psyche to secure the impeccability of the human psyche in its supreme Ethical Trial even as the incarnate Son of God assured the impeccability of the Son of Man in his (generically) Ethical Psychosis. And immediately on the human psyche's triumphant passage through the Ethical Psychosis—the acceptance of Jesus Christ as Lord and Savior—the submerged Divine Psychical being springs up into the Primal or Conscious Estate; and it thence forward functions just as the Divine Psychical being planted in the repentant sinner has been shown to function.

18. The Ecclesiastical Procession of the Son. The further progress of the son is made in conscious communion with his ascended Lord and his bride the Church. The Holy Spirit dwells in the Church and in the Son as a membral organ thereof; and as the Church even so the Son dwells and lives in the womb of the Holy Spirit so long as loyalty to his Lord characterizes his life. The Holy Spirit closely envelops the Church and the Son, and not only restrains him from fatal lapse but works in him to will and to do of God's good pleasure. The Christian may be overtaken in a fault and even fall into sin, but he cannot be guilty of deliberately wilful sin; for such there can be no further sacrifice. Whom the Father hath given the Son none on Earth or beneath it can pluck out of his hand—they shall be raised up at the last day. This Procession in the life of the individual Christian unbroken off by death would complete itself in the act of Divine Psychical Parturition—complete transformation into the image of the Son of God, the Divine Psyche. This is to be the final Product of this Procession in respect to the then living members of the Church. But for the present the Christian dies and thereby abrupts the Procession in his own individual case; and the Holy Spirit graciously completes his broken Procession and the dying Christian awakes in the

Divine Psychical image of his Lord and awaits in His presence his Pneumatical transformation and the redemption by resurrection of his body.

19. The Pneumatical Transformation of the Church. When sanctification has wrought its perfect and complete work in the Divine Psychical Transformation of the Church, God communicates through the mediation of His ascended and enthroned Son, Pneumatical Being to the Church and Divine Psychical being to the Earth. The Holy Spirit proceeding now not mediately through the Son but immediately from God eternally homes herself in the Church; or the Church dwells eternally in the Womb of God's Holy Spirit. And Jesus Christ his great Commission completely fulfilled surrenders his royal office "that God may be all in all." Little is revealed of the eternal Pneumatical Procession of the heavenly kingdom of God; but we may know that it is a Pneumatical Procession and not a statical Estate of Being. "Oh, that men would praise the Lord for His goodness and His wonderful works to the children of men." "And I saw a new heaven and a new earth; for the first heaven and the first Earth were passed away, and there was no more sea; and I, John, saw the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying 'Behold the tabernacle of God is with men and He shall dwell with them and they shall be His People and God himself shall be with them and be their God.' "

THE END.

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